

Fages, Pedro

San Luis Obispo Mission

The following vocabulary of the Indians round about San Luis Obispo Mission is given by Pedro Pages in his notes from the Port of Monterrey and a Historical Diary of the Journeys made to the North of Calif., dated Mexico, 1775.

"I will put there in alphabetical order more than 70 Indian words, the meaning of which I understand very well: I learned them among the natives of the mission of San Luis [Obispo] and 20 leagues round about there. They are as follows:

(The forms typed in brackets are those which appear in *Nouvelles annales des Voyages et des Sciences Geographiques*, 4th Series, 50th year, Vol. I, 345-7, Paris, 1844.)

Anejueso [Anajuesu]	A buckle, and anything made of iron
Ascamaps [Ascamape]	Salt
Asnudo [Asnunc]	Let us go for seeds
Astú	Water
Chaa	The teeth
Chapé <u>or</u> Aspu	The earth
Chele [Chete]	The tongue
Chilipi	The skull
China	The road
Chilpiú	The clouds
Chocono	The deer
Cuscaxa [Cuxcaxa] or Ascamaps [Ciscamapi]	Noon
Cusnatach	The sun has set
Custuso <u>or</u> Luni	The daughter
El Texo	Let us go to sleep
Exetechs	All kinds of clothing
Jomac <u>or</u> Ascuma	The sky
Lapsú [omitted]	The hide (coton) of the wolf



Limi	Village
Lucgi	It has dawned
Lucsimu	The star
Lune	A nursing child
Masnax	The march
Maxoch	To sleep
Mili [omitted]	Shells
Misleu	The arrow
Misua [Misna]	Son
Misuyo	Woman
Miteme	The feet
Mixacap [Mixacach]	The finger-nails
Maculten [Moculten]	To eat
Nesmono	Boy
Nipu	The fingers
Nistapa	What is it called?
Peach <u>or</u> Maach	The weapon
Peteche	The eyes
Petit <u>or</u> Pitsmu	The head
Pex <u>or</u> Meex	The mouth
Pichiu <u>or</u> niecau	The breast
Pijassi or Mixo [Pijawi]	The hair (tresses)
Pismu [omitted]	The <u>chapopote</u> [Spoken of elsewhere in text as San Luis Obispo name for resin or tar]
Focul	The nose
Quexaqueix	The chin
Sactasi	The handkerchief
Sornilap	Large house



	[Sipsmu]	The pasture
Suesu		The mustache
Suxuxu [omitted]		Wooden tray
Tad		The oak (quercus robur)
Taach		The bow
Tacus		The moon
Taxamin [Tajamin]		The flint
Tamacsume		The tray with which women cover themselves
Tames [Tame]		The shoes
Tasquin [omitted]		The reed tray
Tassiquen [Tavique, sister]		The sisters
Topú		The salt
Texep		The stone
Texesu [Texsu]		The alder-tree
Ticsuni [Ticsuni]		The hide (coton) of the rabbit
Timix		The branches
Tissi [Tivi]		The brother
Tixu		The large man
Tlasicuyo [Tlavicuyo]		The tender (little) girl
Tarcom [Torcom]	The wildcat	Tlaxpil The cord
Tuxusqui	The bear	Tupxononoque Come here
Taquelequeytai [Taquelequeytu]	Let us go to hunt	
Tassu [Tuvu] or Mogomel	The knee	
Tuxugo	The firewood	

Pedro Fages, Noticia del Puerto de Monterrey; y Diario Historico de los Viages hechos al Norte de Calif. 1775. Translation by H. I. Priestley of a transcript from Archivo General de Indias, Estante 104, Cajon 6, Legajo 17, Seville, Spain. [Fages entire report was published (in French) in Nouvelles Annales des Voyages et des Sciences Geographiques, 4th Series, 50th yr, Vol. I, Paris 1844.

A copy of the same diary in Archivo General Publico, Mexico, does not include this vocabulary.



Marsden, W. L.

Notebook on Indian vocabulary

Presented to

*Dr. W. L. Maroden*

*Burns Dr.*

With Compliments of



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REMARKS:

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Hau-mal-  
 we-him  
 a-un-to-va  
 na-wa-da-na  
 na-ga-him-ny  
 ya-h



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...  
 ...  
 How me = How do  
 you do that. (1)  
 More-zoom = Belly  
 How you gub gub  
 How do you make  
 that? what you doing  
 nah-o-co is look  
 out = I have ear  
 at all. na-o-co is an-ai  
 ...  
 wah! Indian long hair  
 nah-uh-uh-uh-uh-uh  
 = Indian dress.  
 Go-me-be-mah-mah-to  
 Beaded Indian dress  
 Kee-nia = How much ki-ni  
 Ah-woo-co-bah = Drink  
 Nutze = cut nut-tzi  
 Erh-yah-gub-some  
 nah's ne me-gui-  
 I go now.  
 Cah-woo-way-Bah



Ma-ma-ka - gale =

Ma-ma-ka - gale =  
Ma-ma-ka - gale =  
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Ma-ma-ka - gale =



a-ja-k wi ja =  
Ileay ana red (in  
blond) =

Da-a-ni = something

a-si-ja' kwi kii'  
ga = to-morrow in  
the house of  
a person

a-hi'-da-kii-ga  
Carry on the arm

a-no-hi'-a-kii  
ga = carry on back

a-to-ja-kwi-kii  
ga = carry on shoulder

Right = tin-mai-  
dai-na-kwat

Soft = o-i-pi-na-  
kwat (soft) hand

a broken thing  
Ja-sai-wü-co'-  
pa =

To break glass  
pieces a small  
= Na-büni ta' bi

Züi  
To break a small  
pieces = si-  
hüt ah-ja' co' ti'  
yu  
To break a small

pieces =  
Zü' pi to' ta' bi-  
Züi =

To splinter with  
= Hü'-pi-ma-hu-sai-  
bük

To discard = Shwi'-da-  
un-mai'  
an area = ná-wa-na'  
-küt = 70 steps

70 steps = na-tak-  
ats-i-wa-no-  
=

This short = Ya-mo  
mit'-si-  
=

Bite of dog or snake =  
üu-gü-i-  
=

Perhaps = Huan-gü-  
pa'-ga-  
=

It is too much =  
nûq-ga-jé'-wai  
=

To throw out, as dirt  
= ō-ta'-kwat



To throw in (Dirt)

= mai'-ta-wu-a

To pick up = a-tzo'-wa

Hay = wa-ha'-bi

Somebody tell me:  
Ho'-ga-gus di'-kwe  
du -

Nobody told me =  
Kai'-ha-ga-di'-kwa

Somebody knows =  
Ho'-ga-gus o-o

Who stole the horse?  
Ho'-gai ti'-ish di'-  
du -

That's enough! I only  
asked in fun -  
mat'-no skwi-dib'-un

He does not know  
well - a does not  
know - language.  
= Kai-ti-na-ka

Star = Pa-tu-zu-ba.  
Come with me = Ki-ma  
-na-no-da -

Come & play cards = Ta-o  
ni-a tit-zai-a-yu  
wi-nau-a ni ca-ti.  
Ta-no-bi-kwait -

Sa-ap' pi-dip bu-qo'  
ni qui-hik  
pa-ak-wu ni-pai-nim-  
o-bi-ya-tik-a

Wa-niu-qo ni wu-i-yu  
yu-wu-wa ni sta qui-  
ha-bi -

Ho'-yu na-na Ki-ma  
ya-bi-nip ni-wu-bis-  
di-do  
ma-ha-ak niq-qa-tu-  
ish -

string = Pa-qo-si-bi

Split - a-yu-pai'-yu-wi  
Pick up - a-hi-ma-wu-na  
Wait a minute = To-ish-ii?  
Cut hair = na-lun'-o  
Combo = na'-zi-wo-gün  
Stump = na-da-ca-ti  
Saddle - string = Hi-ma-na  
Knot - si - Kün  
Pile wood - Tim'-ma-wo-yé  
Dry - a-ma-po-ca (?)  
Wash = a-ma-ha-ni  
Wash = a-wu-mu-pu-?  
Catch horse = tzo-ca-di  
Bank of tree = a-pu-a  
Kiss = na-mu-ti'-hai  
Sweat = Ku'-na-ha  
Pretty near = Pu'-a-?  
Wash face = Pa-co-ma-mai  
Lightning = Tä'-pi-tä  
Now = Kun-a  
O-sa ni ca-ti ya no-bi-kwait  
Hunt ducks - Li-wha'-mai  
Poker - wi-hi-pand'  
Lugub - a-mu-wi-maish

Goose = na-nie  
Strong = na-zo'-i  
Big load = no-bi-a-pa'ba  
Rag = wi-pa'-ga  
Week = na-zai-ti  
Bird = o-ji-ba  
Goose = na-güt'  
Swan = wa-lit'  
Crown = Co-dit-i  
Grizzle = wi-da  
Crown = Pa-da'-ki  
One = na-güt-ga  
Yell = wa-gli-gi  
Shade = Kuwa-na  
Dust = Tim'-ma  
Dust = a'-ja'-zan-?  
Bath = na-pa-gi  
Run = Hiit  
Float = Hi-ma-lo-ga  
Dust = tzu-pa'  
Bed-covers = a-no'-di-no?  
Dust = na-do-zi-no  
Shovel = a-zi-wa-no  
Race = na-na-dün  
Climb = pu-i-ya  
Jump = Zan-yo-i  
Bite an antagonist =  
U. pu-hi-a-qu-i-yü?



Start = ya-bie'-tai  
Build = no-bi-to  
Heavy = vi-nik'-vi-ha  
= It is heavy?  
Faint = it-i-tzi  
Carry = ai-da-ca  
" = va-guy-a'-ca  
Pack and back = za-mu-  
ak-a  
Atrop = ma-do'  
Ride = a-gom-tin  
Drive = nu-yi-i  
Dove = wi-ho-bi  
Garter-snake = pa-si  
nain-yu  
Thread = Ja-mu-bi  
Needle = Tit-si-watch-i  
Bro-m-law = a-da-tai  
Help = I-ta-ma-zai  
Kai-ni-nim-aki  
How long will you be  
here? = Ba-no-ca-yau  
Roll over = Ba-zia-a-mo

Count = Zi-dat-piu  
The horse = na-za-kin  
Bum = wa-shi  
Cut flesh = nito-a-kin  
weigh = did-za-gui-kin  
Shave = a-za-to-bi-ta  
Spit = 3-wi  
yawn = ii-da-na  
Door = za-co-no  
Stop = ma-kuo'  
First time = O-mo-wi-?  
Last time = na-gut-za-lin-  
pi-na-kuat-?  
Last year = mu-ish-to-  
mop  
next year = pi-na-kuat  
to-mop-  
Spoiled match = 20-ki-o  
Cu-poi-pai-  
Portrait = na-ma-na-gin  
Antipodes = do-ca-pit  
Ride well = Be-ja'-bu-  
go-ido  
Umbrella = Na-bai-  
zi-chu-gin  
World = dip-ca-na  
mu-ha-tai-tu-go-pat

mai + wanner: Bi-ja uh

dit-a-pur

more: mat-<sup>is</sup> mature

Don't: Cu-si-ja

I-wai + yu-<sup>o-o</sup>-pa-ti

ha'-ga-du

ma-na-pat

me-mi-pat

On other side: mai bi-

na: kwat

Two side = mi-na-kwip

O-bi-ya-ti-bi-wa ni

work it -

Long run rock = Na-za

ta-ma

Castle rock: Ko-kwip

Take a smoke-pa-mai

ic

irlu-ha-pa-tu-i-ja

Si-dan-a-<sup>ya</sup>-ni

I lower: To: nitch

Leaf: mo-gu-na

Spectacles: Bi-i-ja-ni-ja

Button: ni-i-tai-ja

hole: ni-tai-ja

Chun = Ca-nu

shoe-string = mo-Ko-kwip

why don't you talk = Han

Kai-ya-ti-a

Trout = Zi-pu-tai

Gallop: na-do-kwip-nai

To mount: Bu-go-pu-

co-ba-ta

To sit a horse: Bu-go'

ca-tid

How much = piuh-ti

whah-mai

How much = Zi-litch

mai-mi

Bi-ya-ni <sup>yo</sup>-ko-bi

rim

O-na sim-a-yu na-na

ni o-bu-ni na-bu-a

Quai-a-kwip ni o-bu-ni

play: Tim-mai-hi

To-gi ma-ha-ni-pu

ni

Cave: Ja-wa-ga-da

Shanty: Bi-ja-mai

ni-ni



watch - o - bi - ni - pi  
ni -

Summer - pa - ha - bi - kin  
Dive = pa - mu - atim ni  
Some day - Sa - ni - ta bi  
no

Every summer - Sa - tza  
wa - no  
Every winter - So - no -  
wa - no.

Itani - a - Tononi ?

To hold as a blanket  
= ma - So - ga  
wrap - blanket  
a - ha - da  
whisper = So - i - da  
tar - a

Find = mai - yi - u  
Lose = wa - zi - ka  
Shut or no do

Some " no - do - tci - ai

Pelican = pa - mus'

Grasshopper - pa - wi - ka  
tia a - pu

pai - hi - ta - bi - no - ha  
o - ka - a - du - si

mo - bi - gi  
Take out = a - tzu - si  
pu - i

Inside = Sa - wa - ga  
Kua

Cover up - a - mo - kin  
ma -

Try = ma - bi - ja - bi  
Remove bird - tzu -  
pa - ni - ga

Remove seed -  
na - di - na - za - du -  
pu - ca

Large = So - i - dgi - ?

Back = Hui - pa - hwa

Idling around - Shui -  
nim.

Track - ma - da - i

Go back and out

ma - no - = Back

na - ma - kua

ma - na - na

a pu-ta: am  
take off both  
shoes = wa-ni-co  
no-co ta quate

O-na-yus = jaw  
like it

pa-tza = knee

ya-a = Here (pointing)

wa-pa-ga = wrap up

a nag or bandage  
A-ta-bi = to mash  
as one's finger.

Beer = do-na-a?

forget = a-xa'-mû-wo

maybe = Ha'-no-pa-ga

to make a hole =

ma-to-ta work

ghosa = co-ta

That = I-wit

Drive up all of the  
horses =

na-o-co-ture-na  
ha-at-tua-

ka-kui-da-ho

com-ga

pu-ga-ga-chin

Black

I-kuit tzi-kui

ga-

do-na-a = Beer

Beer

In-ho-o = red-car

mo-ho-o = owl

Co-ho-meadow

lent

Ho-ga-ba = Bird

Ha-ma-oldest

sister

Kuung a = Bow

na-na-kui

nap

put in = young

sister =



alder love - pa' - lu  
youngest - Kung' a  
Ma - gu' ya ✓  
husband

ma go' - Kwan  
di' ga - put -  
sack

tyo tia - Kwan  
de ga -

Hutzi - Ko sq da  
tua na tie wa  
bi' ti com nai  
nai

da da tua  
a tu' na = pan  
a little water

Hutzi ko - Lu  
gai du' na -  
Za - month

Han a gai' ya  
pound

O - ha - Kwan - ga  
yea -

na - Kuit - im =  
jail him +

Di - Kuit' a na  
na bi - jail  
house -

J - bu - nikh -  
show me how  
you do it

Han uh yi' Kwan  
H - you - nikh  
it -

Hai ye uh na  
Kwan - what did  
you say?

pa - bai - ti - ta make  
make a larger hole

W-hai-mo-kwai =

Bigger - ?

Mi-na-kwai yu

Hoat-mo-ti-ni-uai ✓  
where do you live

Hoan-mo-pa-ga  
tiu-ni-lia-mi-nan  
asp-ni-na - maybe the  
trial over to-morrow

Kai-ic'-u ✓ not done

Tes-su-ni-mi-  
a-kwai-2 go now

Jal-mi-an' +  
" ki-man

Ita-gai-erh?

Uoluo and you

ni'-uui - ni-dan-dia

Uan-an-dan-a-an

Ki-di-da-ka  
eat green - 8

Can you write di ka  
= Eat fish (?)  
pyan-pantes

smaller

Pa-kwai-bial  
Eol-la-pa-mu  
all kwai = dalha  
or a-mu-ka!

Le-ma-bi-tua-ik  
Kwai - Kwai  
a-cogamata!

Adi-awa-kwai  
= Sing-lan (roar)

Zo-mi-gai'  
ki-na-ban  
an-na-ak)

Ni'-uui-na-na ✓  
zo-a = dan-dia  
Chattas



Kuwi na' tzo tia  
yo - tziq' - a = fly  
mai - ti - ai - gi - yu  
pa mi' - Gue me a  
Co to' - naak ✓

Hsa ga' ie ma to  
ti lon = O - luri  
Kuwi -

A one - mi a Bi - ja

Nu ma - na - na' git  
Photographa -

Na lo Kuwi mi =  
Get a photo - ✓

Kuwi - ash  
Ki ma -

O na Kuwi' a - sent  
wung ai - Bro

Dome  
~~the~~ Tolonaco ("sweep")

Lo lo Kuwi mi  
e wung a

Che mu - ba  
ta bzant a = So  
plany cards!

Iuci at the na wa  
naik, Iake for  
away -

Lo lo Kuwi  
Lo Kuwi

✓ Lodi Aidi - shor,  
gun

Abi yi ya tilla  
pur ~~the~~ ~~the~~

Kwi-Ka-ti = To sit  
down idly  
To-sa-na'bo = Pinto

matse-na-na-o = 1/4

Pai-hi-na-na-o = 1/3

Ha-no-i ni-wu-no-bi

~~Kuaita = How many~~

~~times in camp?~~

~~Wu-ta-ni-in = Top~~

~~Za-sa-ki = Seed (?)~~

~~Ha-kai-hi'no =~~  
~~not gentle~~

Ha-bi-yu = full

down fear

~~Co. Bad-zo-yi ya = Hatter~~

~~Ha-mat-ti = are~~

~~yu kin = pin~~

~~was in line (w)~~

~~= a = broke horse~~

Hak-ni-chab-a = Beaver

Pa-tzu-go = Otter

Pai-yu-na-a-ba = musk

~~-nab~~

Pu-a = Cratty near

Pa-kwi-ba-tzu = machin

(Pa-kwi-pa-tzu)

Pu li ya yu = nice + green

Be-ya-ha-na'bo

tan pitchea = South side

Do-o-bi = Poplar

Kai-ni-wu-na'ni

~~ya bi ni ni a~~

~~Kuh +~~

ya but-tzi ni ya

ni ~~ni~~ ~~ni~~

~~Ku~~

Ja-biq-i man

tizi ni ya ta

~~Ku~~

~~—~~

O-sa-na-tzi

o-na-ni ni ni



Ki-nan-na-tzi

Iti-nan-te Kan

ni-an oia-ni  
nu-ni

O-nan-lan-ban  
tu-ia-i-

So see you there  
where the go

na-go-t-na-ga  
tu-i-  
telling to you

✓ Ita-badii-daga Kwin  
a-  
na-da-na-bi  
Pi-wa-ta-wak  
scattering leaves

Kah-nan-pi-Ka  
gum-

Wa-go-yu-se  
wa-bi-

Ja-no-ta-wash  
the wash  
there-

Li-dga-Ka-  
Coulthide,  
Pi-bai-bi-  
Sugar-

Ma-da-doi  
glomas

Ma-go-Kwa-  
wai-to-dga  
✓ a-wai-to-bo  
do-foster-sack  
by tying top

a-ta-bia-a =  
Die

U mai uua Tai  
ma = tree b.

Ho - H. lolo  
horad -

Rum - wa - mui  
Ka -

Tzi - po - tanga  
= 2nd

Na-te - Ko-pai  
Buck -

Obi - ta nia - Kai  
-

mare - va - nia  
-

a-a = home  
-

Ti - na =

outdoor -

Kaig-a - m. m. m.  
shoo -

To. ha - Kai ga  
shoo -

a wa - gu = 2nd

Kai - Ku - mia  
Key - (clean)

Pa - m - ma - ba  
Rani -

Pa - la - m - yu - tip  
world -

wi - ti - yu - ta  
wa - i - ga - Ku - m. m.

Tzi - pu - gi -  
Ku - m. m.

... out  
flood



Pu-yu'-a-Ka'  
~~get up on top~~  
✓  
u-i-i'-yu-ki  
come down

Sang-Am-wa

Pai-tea-se-  
da-uai-got  
water - break

✓  
u-u-Kuat! Ta  
yu-four and  
do-mi'-tea

dgi-a'-bi-Rose

Ang-a-bi-  
poplar

Pu-hi'-na  
= ~~leaf~~ x green!

Ka-ta-bi=

Apricot

Zoi-sa-bui  
cherry - tree

✓  
a-to-mi'-an  
hop - fruit

a-si-a-ka  
~~leaf~~ ? leaf

o-ta'-stake

Si-u-bi-willow

Carrot-yi-pa

ma-gum hump  
3 fingers ✓

ma-mi dyot  
wrist ✓

Ja-mum - tendon

u-ma-bi ✓  
not plect sup

u-ma-Ku-tzo x ✓  
mark - pile up

a-pi-bi =  
shrink away ✓  
shrink neck

na-ni-mi - pu  
track -

Ebi - molo ma  
bi na Kwat tu

mi na Kwat  
this side

ama-nai Kwat  
a tu - the fur-  
ther away ✓

za kam'a tona  
catch  
go shuck - Ku  
go bass line

zyi - ka tza  
Kam'

money - Lwai ✓  
2 will pay

da pu' - Ku' = ✓  
Banded  
Specs = ✓ <sup>hi</sup> pile pu

wa go-na ✓  
garter - ✓



va - tyo' - na - deu  
pa - pa - no kamp

uo - bi tyi - dac ✓  
Box

Loano - au ten pa -  
tya? a - na

Bi - ha - do - ta ✓  
Boe

Gai - dgi - tro - pi ✓  
Quartz

wa - lya bu - ya -  
de ✓ cut grass

na - ti ✓ Boer

a - ni - da - ta ✓  
gap - Snuffle

muwa -  
Wa - ha - gam ✓

Zit zi gi ~~gan~~ ✓  
occasions ✓

u - nu' - pa gai =  
wet

Bo - se - day ✓

mai - tu wa ✓  
Zeti' Kuar ✓

thun grass on

ga - to - wa ha

bu ion tyaly ✓  
Kuar

a - na - wa Kionk  
muddle

di - Ku - mta' qu ✓  
all round ✓

yu-tzi-yu  
 set up.  
 Kan-yu-tua pan  
 to-na'tua-  
 no back-  
 A Kuan-mustzi  
~~the~~ ~~quater~~ tua  
 Kich-2 will  
 Ni-mi-mi-yakun  
~~we~~ ~~were~~ go-  
 nuna  
 2<sup>nd</sup> - no hap = fence  
 a-tzumi - a ~~un~~  
 for lab.  
 yat-no - ~~un~~ ~~un~~  
 this high ✓  
 Dear - Ka - a - bi  
 Ku - an - pi -  
 Kai - na - i  
 In Ki - a = Burn

## POSTAGE RATES

Letters to any part of the United States, Mexico or Dominion of Canada, 2 cents for each ounce or fraction thereof.

Letters to Great Britain or Ireland, or the Continent of Europe, 5 cents for each half ounce. Printed matter, 1 cent for two ounces.

Postal Cards may be sent to Europe by adding a 1 cent stamp. International Postal Cards, 2 cents.

Valuable Letters and Parcels containing Printed Matter or Merchandise may be registered upon the payment of ten cents additional.

Regular Newspapers and Magazines, 1 cent for every four ounces or fraction thereof, when mailed by others than publishers.

Articles of Merchandise may be sent through the mails at the rate of 1 cent per ounce or fraction thereof.

All packages of mail matter not charged with letter postage must be so arranged that the same can be conveniently examined by postmasters. If not so arranged letter postage will be charged.

Any package may have the name and address of the sender with the word "From" prefixed on the wrapper; and on packages of fourth class matter the number and names of the articles may be added in brief form.



# THE WASHINGTON

issues.....

## LOAN AND TERM EXTENSION POLICIES.

**The form is plain and simple, easily comprehended.  
Its conditions, provisions, advantages and options  
are clearly defined.**

Automatic paid-up insurance for every year after the third.  
Liberal loan privileges to the insured every year after the second.  
Extended insurance after third year.  
Grace in payment of premiums.

# THE WASHINGTON

## LOAN AND TERM EXTENSION POLICIES

The form is plain and simple, easily comprehended. Its conditions, provisions, advantages and options are clearly defined.

Automatic paid-up insurance for every year after the third. Liberal loan privileges to the insured policy holder and the receipt of a loan is made after third year. Grace in payment of premiums.

After three annual premiums have been paid, if any subsequent premium is due and unpaid, six months is allowed in which to pay the paid-up policy or the cash value.

If the insured policyholder the Company gives a policyholder the option of extending the policy to his family without depriving him of a new extension for his family while enjoying the use of the policy, and the Company by the Company to direct the, re-

Continued Premium Life Insurance and Limited  
Payment Life Policies, which on the

LOAN AND TERM EXTENSION PLAN



Incontestable after one year, except as specifically provided.

After three annual premiums have been paid, if any, subsequent premium is due and unpaid, six months is allowed in which to apply for a paid-up policy or the cash value.

By loans on its policies the Company gives a policy- holder the assurance that help will be extended to him freely, without depriving him of needed protection for his family while enjoying the use of the money, a sufficient sum being held by the Company to meet the requirements of the law.

**Continuous Premium Life Policies and Limited  
Payment Life Policies written on the**

**LOAN AND TERM EXTENSION PLAN.**

# Annuities . .

## THE WASHINGTON

WRITES

**Life Annuities** : Annuities for a Term of Years : : Survivorship Annuities and Deferred Annuities . . . .



**Life Annuities** are paid during the entire life of the Annuitant.

For example : A person 65 years of age on \$10,000 paid to the Company would receive \$1126.10 every year during life.

A perfectly safe security say a Government Bond for \$10,000, would cost \$10,725 and pay annually 3 per cent., or \$300, or \$826 per annum less than he would derive from the annuity.

**Annuities for a term of years** are paid during a certain specified number of years to the Annuitant or his successor.

**Deferred Annuities** are payable after 10 or more years to an individual or his successor.

**Survivorship Annuities** provide a certain income for a definite period to a specified beneficiary.

Apply to the Company or its Agents for descriptive circulars

Aa - wa - bi - fi -  
do - wa - Bu - wase  
Aa - wa - bi - bi  
Ja - wa - i - ya

Pa - pa - ba - high  
Sed - Kunt til  
i - Kya - na - na

wa - Ri - to ✓  
Ki - na - cana  
Straight

Coit - ya - crooked  
Jai - Kai - bi - na  
straight

Coit - Kujin -  
Common of crooked  
Ja - mo - so =  
Common



mo-to-go straight  
ko-go-a-Kim ✓  
crossed work

na-lei-do-go-  
trade

u-ma - I say  
u-hi-tzatui  
telephone

na-ka-di cut ✓  
stack

na-tzap-a - Kwa  
give - pipe ✓

a-tzap - Ko - ask  
pile up ✓

nnao - yu - gun  
na - point  
mean sun down

Da - bui - gun  
sun - light  
ninas ta bui - gun

Day - light

Da - la - tze - po - ki  
sun - rise

Da - bai - gi - an  
sun - set

Da - tzu - yu - an  
twilight

Ni - nia - ya - ta  
I see all same

Sim - nia - ya - ta ✓  
the same I see

Na - mata - an  
live (another) ✓

Ki-ma-as-  
not at the

Wo-gu-p-  
wo-hai-ma-tu-tu  
a-tu-ma-so-  
Couch-

I-mu-Ku-  
crazy ✓

na-bi-ma-go  
proper ✓

mau-as-pi-  
buni - Good by ✓

pa-tap-wim-a  
smooth

Bo-ba-tami  
Nough ✓

mai - 2 gai  
Hambis oode

na-mu - knot

yo-  
8

Quai-a-  
Ham - Bi-a-  
✓

ma-co-la-tza  
tiger - ✓  
up on top?

Ko-bi-ma

front  
tza-tu-ma-Ku  
hind

na-go-na-nu-  
wheel

na-bi-  
na-cho-  
top



Swiss - acthzi  
get among

Nabunior - Rede Double

Stamp - ma-tzu-bi  
Kin - (to strike)

In there (pointing at  
bees) Edin-to-the-pi-to  
na-tzu-ni-jin ✓  
- Bred the

~~Simma - wa - mo -~~

~~ma-tzu-ni-jin~~ ✓  
Another

It's mi - more  
na-bi-dga-bi  
= Solve

Amulcar - na -  
uat' - mi yus  
dissemble  
na-a' tai' yung

It's sa-ga-na  
ma-tha-ti bone

Dear - Ai - a - i

Simma - wa - mo -  
bi - tai - yun =  
Houses everywhere

Ono - Pi - hi - na ✓  
Ono - a - ma - bi hill  
a ✓  
Handful - a - kat'  
no - ye - ✓

Track - na - nini - pu  
na - Kunt' tzi  
am - cant (n) ✓

Lo - pu - latzi -  
jam am - another  
O - sui - tzi - jam  
any - He cant

ana-a' Kano ✓  
na - - - - -  
ana - I feed  
down - - - - -

Aza-mi-tai-a-  
bi - - - - -  
bi - - - - -  
it - - - - -

Za - ka - di - - - - -  
A bandage ✓

Aza-mi-nan ✓  
It is - - - - -

Ana-a' swelling ✓  
Ku-tzu-ni-pumi ✓  
Big Baby: Pa-bai  
was - - - - -

o-de-ya tzo-pu-hu  
gai - - - - -  
and lung has when  
a boy - - - - -  
ni na - - - - -  
tibopu Kuroi - ✓

I had my picture on  
the page when  
boy - - - - -

managi ni Tomo  
D. J. wait - I was  
- D. J. 5 yrs,

Tokwaso inoka D. J.  
wait - - - - -  
with me to D. J.

Sci Tailbono ni Kima  
Sweet wada yipin  
Kuroi - - - - -  
ni - - - - -  
yipin ni Kima  
Jesse ni Kai niau  
Mumani ni yam  
pi-ti - - - - -  
tibi waga - ✓  
It was in tibi wa  
gaidye -

Muasa yar-a-na  
naa Kuroi - I natye  
ina ni Kima  
Tokwaso yam na  
all - - - - -



Tolluwa inuayee  
nimu Koi'  
Saidunk - Kuntat  
Ohotzpuh-gaiye  
Columbia  
Pa-kwitika & Klamath  
Pa-kwidginina & Klamath  
Tiwo' - Scaap  
a tzopimbi Tzi-Ki  
yanatua & Scaap  
huna!

Brunet to me  
Ayasbika  
ni-tzotiangaiye  
anuman - sent  
it - sta - unmai  
nima -  
agency - natuama  
waitye  
Anatye Tibiwant  
Tutza' & Tutye  
Kutza - chom

mand' = floor  
Anuman' - sweep  
Kapaotana = caed  
wush - the hands  
Sa-mun-patzay

~~Tutzi - pa -  
tzu - pa - an - gai  
pa - bai - ta - pa  
tzu - pa - - gaiye~~

Unu - narwatziat  
= cut - bad by

Kai - punitua  
parting - salutation

I go - mi' - ha - wank

I d-gai - ai - Kint  
poison

Pa - ma -  
hi - lai - to drink  
+ ind

Pa-mut's a Kuin  
Put out

Ti-po'-Kuin ✓  
Little Ijoe rocky

Pi-hi-wa-ma  
ni-pun Round hill

Pa-o-na-Kav ✓  
Ball -

Pa-wa-ni-Kav  
~~Round hill~~ ✓  
~~in water~~

Pi-hi-wa  
Silver Creek

I-gau-hia = Ad.  
neo River.

✓ Pa-hi-ti Kuin  
na-ma-hia

Pa-gu-ta-wa  
Iron mountain

Pa-nu-i Kuin  
wa-da-pa-nu

✓ a-nu-ha-want  
tu-Sette low  
alone

✓ To cam o Kuin  
o-lalau

Loan you go an  
~~anybody~~

Hi-ma-ma ✓

Ta-guam-tu  
must ~~be~~  
dono

ma-gai-an ✓  
cut -

Alut ma tzo ga  
do- ✓  
open ma sid  
in ✓



La mu - pa all  
we ha ha - aha  
~~ma - na - na~~  
mi - i' - Si - ta  
we - ha - ha -  
odi - na - a -  
Israss growo  
na - na - na - na  
Na to' pa ki - ta  
~~slap~~ striking the  
ma - na - tatzi - ta  
slap -  
na - na do' - sangi  
with a kumbo  
O' ka to' i' -  
He did - oha kui  
I ha ga - ha - a -  
ma i - it was  
do you do it

O - su - o - ma i  
He - did it  
I ha ga - ha -  
who did  
It was no a pa ga  
Iti ma - wi - no  
just Ho - a -  
what he do.  
That - but ✓  
Iti ma - wi - no  
ma - i - kuois ?  
why are you  
go - go -  
2 money - 2  
ma - i - ka - mi  
ma - i - kuois - he  
no some money  
Idzi - tui - mi  
ma - i - 2 he  
go yesterday

How you are  
no - in - a real  
house - where  
did you - say ✓

Calri ti kuw - kum  
o lumbi gi - secc  
my Bro some say  
limano Habi cati  
ni tiangusi ✓

Bi - ya ni. Tails  
napati - ni yandun  
munamuni ni ✓  
tails yatrutu

ni atumun an  
gai - I finger

Hau in uel na  
in na ni si +

nu mi <sup>tu</sup> Alun  
ma ni - I do  
nothing -

muasp ni <sup>tu</sup> ~~kuw~~  
ma ma luan  
fua - I do some  
~~cl~~ & ~~tomorrow~~

La - u - ma ni  
kuan - I do  
it -

no - gi bu = ✓  
sharp pencil

a - ka tzu kuwa  
end - ✓

ma uel o ka tzu  
kuwa -

a no geu na  
kut a = blue ✓  
licata end

a ka tzu <sup>kuwa</sup>  
kut = bag end

Si - bi - lue ✓  
fountain on list



Setzi - ~~giano~~ ✓  
~~Perisoro~~

o dja su pitja ✓  
ni - do not care

Pai - ya - ba - ba -  
puni = good shade

Dzita a pini = cool

Pu - wu Kodakua

Bare mountain

Do Kwingatni

Qasita Kroat -

Dai - pa - nu = Haas

Jo - no - wa - ma

Trap - Sake

azapa ka a = Chan

Qeak - ✓

Zogoruntu - Coffee

pu -

panido go Kany

mattean ite ✓

Jo si ka ya gawin

Rante ✓

Sai do go Kany ✓  
Rante an - to ✓

Pa taino ya - ✓  
lute an - to

Pa - si - mo ya ✓  
Bante an - to ✓

A za tu a pini -  
Bate an - to

pi - shima = ✓

absidian -

Saka - an - to

Dui Kuidi

Si dute ana - bear

luon -

ma - pa - ku pu ✓

Alao - strong

Ja so - pa - strong

Si dugai ya

Siir ✓

Ku - su ✓ camp

fare

na - roo - lo - nita  
~~Comstedt~~ ✓

Q - po - ✓ Bug Bear

Si - za - zip ✓ power

a - gu - da' - cut

~~Grass~~ } = a  
Li nu nabiga - }  
Domok

hand winter  
Li - da - ko - na - min na

give man Bay de Gray

a - mo - gu - otem

✓ a - ti - na = roov

✓ pa - tzig go - canvas

tyu - ga - Kanose

✓ Ku - Aa' - opa

ma - dipai ka

shut - ~~east~~

na za - kui - ni

Hung'up

Si - tzip sa na - zar

Kui - Hung on

naile -

ti' di ai - no gun

✓ nu - gun ✓ Bua

na - wana - Ku

shick at sin ✓

Kai - mi hani gn

su putya - I no

case

Pai - lii na ma' na

Kut 3 - mabas

a - na - uen pat

lii - yu 1/3 ✓

✓ D - 2 - dgi - day after

✓ a - pe Kai vai

- mash boy - ✓

madam matre the

Da - Kuin -

the no -

so some water



ma-ot-ger  
am my my  
Ba-pa-ka  
Bend on 2 cut as  
a pan  
ohoi-tzatzu  
put in there  
a min tzi Kai  
put over a line  
a piece - tiziko  
mau. (a pan pa)  
watai. 1/4 cut  
Kai-pai-wai yu  
wee but waen at  
can  
Hama Kai o gum  
hu - wai ad  
yu ger  
a la na a  
ger tika  
di-gu-hami

o-ka-  
Skuza  
Ka-tzing  
ir-ti-yu used  
to-mau-ti  
Ba quihugwai na  
ga duci - Syng  
tzi na zaduau  
mii Kutzakui  
cut wood fuel  
na Kua - Sash  
na Kua mi to alu  
Kai siu - another  
Anokina hand  
anew/chips  
a to no yu Kua a  
hand - ban on  
ma nai = tired  
ma yu - wai  
pula up  
a tzi Kua na  
nai - to turn  
a cut

So go na na du ✓  
 Sim-ma-dai ✓  
 Shou ✓  
 Simma mo at ✓  
 So Deceive ✓  
 Pityimabie ✓ whurwin  
 Na na o deund ✓  
 So gona - son - an - laus ✓  
 Bonadi - juo Jac ✓  
 Di - do - go - Din - saw - bu ✓  
 Hoa - gal - ishu -  
 who is this ✓  
 na - gal - ian =  
 o - ma - kati - tiao  
 together -  
 na - bati - gai - ya ✓  
 I am - kandi -  
 get - an -  
 I am - tua - you - boy ✓  
 The - si - ba - dual ✓  
 Ka - kua - pa =  
 Am - ky ✓

Kuv' D'owm - 100  
 Kalkin'ale -  
 another -  
 Wutzan'kan' -  
 nam'isa - 100  
 azak'ilewa - 100  
 azag'od - 100  
 amung'ode - 100  
 as'otabi - Broken  
 amung'ode - 100  
 m'ga amung'ode - 100  
 split -  
 ke - da - ke -  
 grass -  
 dai'wan -  
 kutzak'ini - 100  
 word all day  
 nam'isa ke'wan -  
 bis - 1/2 day  
 Ja - mi - tutzak'ini  
 Set - mo -  
 o - o over there  
 me - they



de - do - no - yun ✓  
 or - wheelbarrow  
 there -  
 that - no - a ten ✓  
 how many cows  
 that - na - the kitchen  
 how many cows  
 that - na - na - a kitchen  
 the pen - ten - the  
 wamunga - gallop  
 the - na - wheel  
 maradi - Kati ✓  
 the bus - the bus  
 dua - ✓  
 now - over it  
 may be - you -  
 that one -

You go with Tabadine  
 I jump -  
 I am - play  
 in the - Kuna -  
 game -  
 Kuna -  
 - maybe in the

Dear Harney - I want  
to know if you  
want to buy my  
new book - I  
have written  
Ba-mun Dick  
I am no paga-  
on pit ya.  
I have written  
Gav many; but you  
at Kuni = stop  
nobi - bi pa'ly  
and of course  
nazaki woman -  
woman and  
man at home - did  
the book Kabakus  
nada-gu-in-na

Amman - all - m

heli - 16 atno  
na naz - a tip - w  
mango  
nians. septu 2  
ait na nempit  
aito - lost -  
ai manukun - live  
Swing - na lib  
ganga - Here 2 live  
mohitya - live  
ma a nabi in  
aincanukun  
notikwat nupin  
ni ma kwip - live  
ki mas' notipua  
na bai wite statos  
manik -  
do'kar = ap ur

ni malle  
Jo-ha-na - tent  
wa-ta - pole  
Na-gu' ka-tzu pa-da  
na-gu' - ha  
ne za' kin - doo  
a - shur  
a-tzu pa-da - w  
brenk - shur  
blanper  
na-gu' - a  
fkeup - shur  
dog -  
dgo al - shur  
I'kuni - small  
I - e - go -  
atai -  
da alai -  
mintray -  
a -  
taste



Ma-nao duna u  
amang bot  
Ma-nail = to turn  
to  
Si-sima. Si gi  
gu - Suwe erak on  
utun a saggebuin - ma  
Ditza wunin - na  
a tga'may = nallo  
a fu a' = bark  
Tun i Kassi dga -  
Broom  
Ai gu sa' na ko  
gu  
tzu-ini = salt  
wi dat'a = fix  
Button up -  
amabidgab! fix  
Tidun - namay  
Broom  
ma gu - bone

Sai - du - ka  
Boluma  
Uo - bi - so - na  
pidan - ek  
Ip = 3 - R. 31  
see 7  
atze kam'an =  
Break string rope  
" pen  
atze kopa -  
Chumkuba aye  
atze komidga  
= Bend.  
Komidgaie =  
clap.  
u - a' = pure  
mai • dgaie  
cramp heat  
ni' bu no =  
D am

~~James Co~~

~~San~~

~~Lockwell~~

153 Bush

1912 1/2 Broderick

A.S.

Fred - Call

Telephone #18

Long 22

Val V - 4421 Ann  
Ref. sent sur.

~~man~~

~~man~~

~~man~~

~~man~~

~~man~~

404 near

n. Brown

2606 - Call

in. mead on

North 1401 plane

Portland

1st Barry

934 - 26 - right

at 5. 26 - 26 - 26

832. Anna

many

had

Patton & Dexter

Sydney

man

Waller at 2000

Waller at 2000

Waller at 2000





na-na-ti-mi-a-gu  
mu? - How many  
in house far.

wa-tai-na-na

rai-tui

li-pa-ma-ma

ni-ma-ti-mi-ma-ga

ta-bi-no-a-mi-i

ka-mi-pa-go-si-bi

a-he-ma-wa-na-pa

ni-ta-ta-bi-ta-na

na-ti-wa-gu-na-na

li-ma-wa-gu-pi

a-ma-pa-ka-bi?

a-wa-ma-pa-mi

a-pa-a-ba

ku-na-ba-ba

si-da-bi-mi-bi

li-mi-wa-ku-a-na

a-ma-wa-na

na-to-i-pa-mi

ui-da-a-mo-di-na

na-da-ta-na-a-ti

a-na-ma-wa

a-dga

tan-go-i-pai-da-ka

what for  
more



THE WASHINGTON LIFE INSURANCE  
CO.'S BUILDING, NEW YORK

141 BROADWAY

Liberty Bell

Great Bell

Liberty Bell



Please fill this blank and return to the Agent who presented this book, who will send you plans and cost of a policy in THE WASHINGTON.

I was born on the.....day of.....18.....

My full name is.....

My Address is.....

REMARKS:

*Wish to see agent*

*W. J. Jones*

... AMONG ...

# THE WASHINGTON'S

attractive policy forms  
may be noted.....

- Interchangeable Term,
- Exchangeable Term and Investment.
- Trust Fund (both Life and Endowment.)
- Instalment Endowment,
- 5% Interest Bearing Gold Bonds.
- Combination Bond,
- Semi-Endowment,
- Double-Endowment,
- Full Endowment,
- Combination Annuity Bond,
- Loan and Term Extension.
- Life and Life Limited,
- Continuous Instalment
- Annuities for Life,
- Deferred Annuities and
- Survivorship Annuities.

*Back of book*

...THE...

# WASHINGTON

## LIFE INSURANCE COMPANY

is noted for its liberal and just treatment of members, for prompt payment of claims, dividends and surrender values,—a usage of the Company, dating from the very commencement of its business.

The unhesitating readiness of THE WASHINGTON to grant loans on its policies, has proved of incalculable value in preventing the loss of the insurance. The knowledge of these essential truths, has convinced the public that good insurance may be had, and where to get it.

In the last five years

### THE WASHINC...

paid a larger amount to policy-holders in return premiums (i. e. for dividends and surrendered policies) proportionate to premiums received, than the average of all other life insurance companies in this country.

40 YEARS

THE...

# WASHINGTON

## LIFE INSURANCE CO.

OF NEW YORK

W. A. BREWER, JR., - - PRESIDENT

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Pinart, Alphonse L: La Purisima vocabulary 1878

Copied by C. H. Merriam

Alapamus

Chumash IV

Central Dialect

Chumashan

Copy of original MS vocabulary of the language of the "Alapamus or La Purisima", obtained by A. Pinart at Rancho de Saka, Oct. 6, 1878, from an Indian named Cecilio about 50 years old, then living in the rancheria of Santa Ynez.

MS No. 34989 of Pinart Collection, Bancroft Library.

Corded

Vocabulario

del idioma Alapamus

o de La Purisima -

obtenido de Cecilio indio de como 50 años

de edad vive ahora en la ra de Sta Ynez -

Rancho de Saka - 6 de Octubre 1878

Alph. Pinart

34989

Note: Pinart's c = ch; s = sh



✓ tierra [land]	sup
✓ cielo [sky]	alāpai
✓ estrella [star]	ihūo
✓ El lucero [morning-star]	anaxastak
✓ los guardes [the guards]	sasuilen
✓ los tres reyes [the three kings]	masaxihua (?)
✓ luna [moon]	kahua
✓ " creciente [crescent moon]	smexa kahua
✓ " llena [full moon]	sax'am Kahua
✓ " menguante [three-quarter moon]	molosana Kahua
✓ El sol [sun]	xut
✓ ya va salir el sol [the sun is going to rise]	monosaketoaxut
✓ mañana [tomorrow]	munoxseke
✓ La Luz, el día [light, day]	xut
✓ Las doce [at noon]	sonexaxaxut
✓ La tarde [afternoon]	stapi
✓ La noche [night]	sax'eū
✓ Eclipse de sol [eclipse of the sun]	sekma/xut
✓ El viento [wind]	saxtakit
✓ lluvia [rain]	stuhu
✓ El temporal [tempest]	saxta <sup>2</sup> opi
✓ arco-iris [rain-bow]	mistois
✓ trueno [thunder-clap]	sox'ko
✓ relampago [flash of lightning]	sipsteu
✓ La nieblina [mist]	smomo
✓ granizos [hail]	xtoko



✓frio [cold]	iaxtokoi
✓tengo frio [I am cold]	ktoxom
✓tienes frio [You are cold]	ktoxomno
✓el tiene frio [He is cold]	stoxomkana
✓Us tenemos frio [We are cold]	ilakitoxom
✓Uds. tienen frio [You are cold]	pailakipitoxom
✓caliente [hot]	siue
✓tengo calor [I am warm]	kax'otes
✓sierra [mountain range]	nakuaśaśup
✓loma [hillock]	oślomo
✓la cumbre de la sierra [the top of the mountain]	estekaśup
✓cañada [caynon]	ilalam
✓rio [river]	ulam
✓arroyo [stream]	mićailalam
✓arroyo seco [dry stream]	kililiśtak
✓agua [water]	hō
✓Piedra [stone]	xōp
✓arena [sand]	xas
✓Laguna [lake]	alik
✓El mar [the sea]	s'hami
✓La playa [shore]	skas s'hami
✓Pescado [fish]	alimu
✓aguja (p) [needlefish]	poxox
✓trucha [trout]	sex
✓lampreia [lamprey]	uuluhul
✓ballena [whale]	paxat
✓tejespada [swordfish]	leieu



✓ lobo de mar [ <sup>Hair seal</sup> <del>sea</del> -wolf]	ilís
✓ nutria [otter]	xpas
✓ almeja prieta [black mussel]	kixú
✓ " blanca [white mussel]	ckuiam
✓ aulon [abalone]	alap
✓ " grande, colorado [red " ]	tase
✓ sacate del mar [sea-weed]	sois
✓ me voy a pescar [I am going to fish]	ksasaxis
✓ anguila [eel]	sa
✓ canoa [canoe]	suasuax
✓ La gaviota [sea-gull]	cólo
✓ alcatraz [pelican]	heux
✓ El gabilan [ <del>sparrow</del> -hawk]	uisokiś
✓ La garza [heron]	pelepel
✓ Lechuza [Barn owl]	seuk
✓ El tecolote [owl]	muhū
✓ La aguilá [eagle]	pūpo
✓ cuervo chiquito [small crow]	kleu
✓ " grande [ <sup>Raven</sup> <del>large crow</del> ]	mahośoi
✓ chañate [blackbird]	cóo
✓ Paj. pinto [ <sup>spotted, or</sup> striped bird]	cee
✓ Paj. azul [bluebird]	cai
✓ chuparosa [humming bird]	axnuto
✓ pico del pajaro [beak of a bird]	kui
✓ alas " [bird's wings]	skam
✓ plumas " [bird's feathers]	saap
✓ cola [tail]	stele



✓ huevos [eggs]	stumu
✓ La nida [el nido] [nest]	spat
✓ Perro [dog]	uču
✓ gato-montes [wildcat]	nakxpu
✓ coyote [coyote]	oha
✓ zorra [fox]	knó
✓ zorrillo [ <sup>skunk</sup> <del>fox</del> <del>whelp</del> ]	klots
✓ Lobo [wolf]	muóí
✓ Leon [lion]	tukkem
✓ orso [bear]	xus
✓ Venado [deer]	auísas
✓ tejón [badger]	✓suiu
✓ mapatch [raccoon]	kenitse
✓ ardilla [squirrel]	met
✓ " volador [flying squirrel]	ametelexpene
✓ rata [rat]	nakx
✓ " mas grande [larger rat]	éí
✓ raton [mouse]	nokstu
✓ topa [mole]	ax'ó <sup>u?</sup>
✓ tortuga [tortoise]	✓saha
✓ sapo [toad]	ua
✓ " mas grande [larger toad]	kop kop
✓ cachora [lizard]	počuhí
? ✓ huico	nokok
✓ cameleon [ <sup>h</sup> cameleon]	mekeieie
✓ vibora [viper] <sup>rattle</sup> snake	xšap
✓ culebra [snake]	pšos.



✓ chapule [grasshopper]	tohosits
✓ palomita (little pigeon).	iuue
✓ hormiga [ant]	tus
✓ " colorado, grande [large red ant]	tasilli
✓ tarantula [tarantula]	sa
✓ Pinacate [beetle]	uatikso
✓ moscas [flies]	opes
✓ mosquitos [mosquitos]	opes amecici
✓ abeja [bee]	uaxom
✓ La Miel [honey]	spani
✓ arbol [tree]	ny
✓ hojas [leaves]	stu
✓ cascara [bark]	spa
✓ raizes [roots]	saxpili
✓ leña [fire-wood]	xmolus
✓ lama [mud]	amici cane
✓ roble <sup>Valley</sup> [oak-tree]	ta
✓ bellota [acorn]	(xpanis) xpanis
✓ encina <sup>Live oak</sup> [evergreen oak]	ku
✓ roble mas chiquito [smaller oak-tree]	ko
✓ Pino [pine]	muís
✓ Piñon [piñon]	poś
✓ aliso [alder-tree]	x'so
✓ sauce [willow]	stait
✓ sauco [elder]	has
✓ manzanita [manzanita]	s'hoion
✓ alamo [poplar]	xuelexuel



IV

✓ laurel [laurel]	pśan
✓ yedra [ground ivy]	uala
✓ islay	atahaś
See Chumash I ? / ✓ yerba del o'so [Lorsos]	pōhō
✓ toyon [Toyon]	kue
✓ toluache <u>Datura</u>	momoi
✓ junco [rush]	mexme
✓ tule <u>Scirpus</u>	stapa
tule mas ancho	sua <i>wider tule</i>
? / ✓ cariso [sugarcane reed]	sa
✓ chia [ <del>lime-leaved</del> sage]	leupyś
✓ tobacco coyote, pispibate	śoo
✓ stafiata <sup>[estafiata] (Artemisa)</sup> <i>(sage)</i>	molus
✓ ortiga [nettle]	xuapś
✓ quiote [cactus flower]	stakūk
See Chumash I ? / ✓ yerba de golpe	pehie
✓ la manita [hour hand of watch or clock]	peenoxuox
✓ chamiso negro [black wild cane]	nā
✓ casa [house]	mama
✓ puerta [door]	metepui
✓ petate [mat]	stapa
✓ lugar del fuego [place of the fire]	ithummu
✓ lumbré [fire]	nō
✓ cenizas [ashes]	ts'usto
✓ humo [smoke]	tohō
✓ olla [kettle] <i>water jug</i>	sukui
✓ cora grande [large basket]	hēm



✓ canasta [basket]	ui
✓ cora para sacudir [basket for shaking]	toxe
✓ " para hacer atole [basket in which to make atole]	xtaku
✓ corrita [little basket]	tahi
✓ corrita cachucha (measuring basket)	psu
✓ mortero [mortar]	apus
✓ mano del mortero [pestle]	ts <sup>ii</sup> utik
✓ machucar [to pound]	kpuit
✓ Pinole	uex'es
✓ chupar [to smoke]	akspa
✓ cachimba [pipe]	kspamu
✓ arco con niervos [bow with sinew]	x'a
✓ recate <sup>bow</sup> [string]	saxpili
✓ flecha [arrow]	ia
✓ pedernal de la flecha [flint of the arrow]	sulupe
✓ flecha de puro palo [arrow entirely of wood]	mitskolo
✓ caraj [quiver]	olotoč
✓ rancheria [village]	mamaica <sup>o</sup> s
✓ capitan [captain]	uot
✓ revolucion [revolution]	mečex
✓ pelear [to fight]	samaxeč
✓ enemigo [enemy]	itsetatohum
✓ amigo [friend]	čantik
✓ companero [companion]	kiui <sup>u</sup> sua <sup>s</sup>
✓ Hombre [man]	alalu <sup>u</sup> skuic
✓ muger [woman]	nekx



✓ Parientes [kinspeople]	kti <sup>✓</sup> setma
✓ muchacho [boy]	mi <sup>✓</sup> sak
✓ muchacha [girl]	mi <sup>✓</sup> canekx
✓ niño de pecho (homb <sup>u</sup> re) [nursing baby]	mi <sup>✓</sup> camu
✓ Padre [father]	kisomo
✓ Madre [mother]	tyk
✓ hijo [son]	kstus
✓ hija [daughter]	k <sup>✓</sup> sa
✓ hermano mayor [older brother]	kpepe
✓ " menor [younger " ]	latakumusek pepe
✓ hermana [sister]	kisenekx
✓ abuelo, a [ <sup>parent</sup> grandfather, grandmother]	knene
✓ tío por padre [ <sup>paternal</sup> uncle] <del>on the father's side</del>	kuopo
✓ tío por madre [ <sup>maternal</sup> uncle] <del>on the mother's side</del>	ki <sup>✓</sup> sn <sup>✓</sup> uun <sup>✓</sup> us <sup>✓</sup>
✓ tia [aunt]	kaua
✓ sobrino, a [nephew, niece]	kuna
✓ suegro, a [father-in-law, mother-in-law]	kmys
✓ nieto, a [grandson, granddaughter]	kunu
✓ primo [cousin]	kuna
✓ huérfano [orphan]	sopx'onuas <sup>✓</sup>
✓ anciano [old man]	naha
✓ El cuerpo [body]	kami
✓ Cabeza [head]	kuo
✓ Cabellos [hair]	k <sup>✓</sup> s <sup>✓</sup> us <sup>✓</sup>
✓ Canas [grey hair]	hep <sup>✓</sup> s <sup>✓</sup> us <sup>✓</sup>



✓la frente [forehead]	kiax'si
✓cabeza pelada [bald-headed]	nisuaśus
✓cejas [eye-brows]	kićakuśkuś
✓pestañas [eye-lashes]	pustak
✓ojos [eyes]	ktak
✓parpadas [eyelids]	haxmai
✓mejillas [cheeks]	kpo
✓nariz [nose]	kśoi
✓boca [mouth]	yk
✓labios [lips]	śapsle
✓dientes [teeth]	ksa
✓lengua [tongue]	kkele
✓la barba [chin]	kanaxan
✓las barbas, pelo [beard, hair]	katsis
✓la garganta [throat]	oxtshoi
✓pesquezo [neck]	kni
✓paleta [pal <sup>a</sup> ete] (shoulder blade)	kmyt
✓sobaco [armpit]	ktoolo
✓brazo [arm]	kpu
✓codo [elbow]	kśipuk
✓dedos [fingers]	tisxotimisitsi
✓el pulgar [thumb]	kiśuatiśuo
✓uñas [nails]	ksaxua
? — mano <sup>hand</sup> sorda <sub>zurda</sub> (left hand).	kao
✓" derecha [right hand]	akpulukomel
✓el pecho [breast]	kusu
✓costillas [ribs]	koho



✓ corazon [heart]	kapis
✓ higado [liver]	kal
✓ bariga [abdomen]	kax <sup>✓</sup> si
tripas [intestines]	<del>---</del>
✓ caderas [hips]	kkikai
✓ espinaso [back-bone]	kni
✓ muslas [muscles]	kti <sup>✓</sup> sxe
✓ rodilla [knee]	kapam
✓ pierna [leg]	kipehe
✓ tobillo [ankle]	k <sup>✓</sup> siuo
✓ El talon [heel]	kosos
✓ El pie [foot]	kkeue
✓ dedos del pie [toes]	kmimi
✓ la sangre [blood]	ulis
✓ niervos [nerves]	sax'pili
✓ huesos [bones]	ksatinet
✓ escupir [to spit]	kolpi
✓ sudor [perspiration]	kahut
✓ lagrimas [tears]	ktenyk
✓ llorar [to weep]	mi <sup>✓</sup> s
✓ bostezar [to yawn]	ka <sup>✓</sup> sam
✓ estornudar [to sneeze]	ketsu
✓ reir [to laugh]	kke
✓ hablar [to speak]	klits
✓ tengo hambre [I am hungry]	kpuife
✓ comer [to eat]	a <sup>✓</sup> so
✓ tengo sed [I am thirsty]	ko <sup>✓</sup> kso

no Chumash  
equiv. given



✓ beber [to drink]	kkmi
? — atarenteado atarantado - <i>mixed up, riled up</i> <i>confused</i>	knaksa
✓ estoy cansado [I am tired]	kmaxksa
✓ voy a dormir [I am going to sleep]	k'saue
✓ yo tengo sueño [I am sleepy]	kotikikue
✓ sueñar [to dream]	kahosek
✓ Estoy enfermo [I am ill]	k'silax'se
✓ saño [well]	pak'so
✓ ya se murió He has died	malosak'se
✓ cadaber [corpse]	laksax'se
✓ Dar un golpe [to give a blow]	haitata
✓ me duele la cabeza [my head aches]	koxtetusak okuo
✓ La toz [cough]	kohoho
✓ Ciego [blind]	max'ac
✓ tuerto [one-eyed]	cilax
✓ sordo [deaf]	koxk'stu
✓ cojo [lame]	koxlo
✓ blanco [white]	haxpeu
✓ prieto [black]	tamalak
✓ colorado [red]	lax'lulu
✓ verde [green]	ioli
✓ mirar [to look at]	sakuti
✓ mira Ud. [look]	kutikuti
✓ entiendo [ <del>understanding</del> ] // I understand	k'camui
✓ ya me voy [I am going <del>away</del> ]	kmuksana
✓ volver [to return]	ksanikoi
✓ andar [to walk]	kteana



✓ bailar [to dance]	aheku
✓ cantar [to sing]	keax'peš
✓ tengo miedo [I am afraid]	kalau
✓ estoy enojado [I am angry]	kalaxsisi
✓ espera <sup>(you)</sup> [wait]	oneenit
✓ pedir [to ask for]	sutipe
✓ acordarse [to remember]	paknitetusu
✓ olvidar [to forget]	ktōma
✓ me quedo aquí [I remain here]	ktepici
✓ bueno [good]	co
✓ malo [bad]	{ (močo (pipuas
✓ grande [large]	noho
✓ chiquito [small]	miči
✓ alto [high]	xoni
✓ bajo [low]	topox
✓ lejos [far]	muik
✓ cerquito <sup>close by</sup> [short distance]	mete
✓ hondo [deep]	simuyke
✓ lleno [full]	kakxti
✓ llano [flat]	iulik
✓ aquí [here]	ke
✓ allá [there]	kšu
✓ De donde vienes? [Where do you come from?]	tapalakinane
✓ A donde vas? [Where are you going?]	tuupna
✓ antes [before]	moxmolox
✓ ayer [yesterday]	stapu



✓ hoy [today]	kepy
✓ mañana [tomorrow]	uaseke
✓ ahora [now]	kepy
✓ temprano [early]	molohox
✓ empieco ?[I begin]	koxksasić
✓ ya acabe [It is done]	kmolokniuo
✓ yo [I]	no
✓ tu [you]	pi
✓ El [he]	kana
✓ Us [you]	nakauo
✓ Us. dos [you, two]	kski
✓ Us.	nailapikau
✓ Ellos [they]	nakau
✓ todos los que estan alla [all those who are there]	nakaumani
✓ este hombre [this man]	na <sup>n</sup> ana kamo
✓ aquel otro hombre [that other man]	nakanatsiolinemo
✓ 1	kats
✓ 2	✓skom
✓ 3	masa
✓ 4	skomu
✓ 5	tipakats
✓ 6	te <sup>h</sup> skom
✓ 7	timasa
✓ 8	malaua
✓ 9	tspa
✓ 10	ćiau



✓ venga ca [come here]

kkina

✓ como esta Ud.? [How are you?]

aku papsu

✓ vamos a dormir [<sup>90</sup> ~~I am~~ going to sleep]

aku kokesue

? — quando Ud. le <sup>dira?</sup> dice  
dira

kuhu nepipsipcame

when you will say so (or it).

La Purisima

Modo de rezar que a <sup>aprendia?</sup> ~~aprendia~~ a los indios

aprendia - learned  
(used to learn)

gentiles y viejos [Method of praying that the gentiles and  
old Indians use]  
kasasuilen ka Sta Cruz ka kikō kicōta tōu caotileio kisuo

✓ Dios etōkašomaš nakaštušas  
[God]

✓ Spiritu Santo (Holy Ghost)

apokaku

Fenis. —



# Channel Islands - Chumashan

## PINART'S CHUMASH VOCABULARIES

Chumash V, VI, VII

The following is a comparison of 3 original MS vocabularies of the islands of Santa Cruz and Santa Rosa, and of Santa Barbara Mission respectively, obtained by Alph. Pinart at San Buenaventura Sept. 30, 1878 from the Indians Balthazar and Martina, natives "of the islands," and at that time living in the rancheria of San Buenaventura.

Pinart describes these vocabularies as follows.

1. "Vocabulario del dialecto Cumas o de la Isla de Limue o Santa Cruz, obtenido de Martina y Balthazar India y Indio de las islas que viven ahora en la rancheria de S<sup>n</sup> Buenaventura, San Buenaventura 30 7bre 1878. Alph. Pinart."

[Vocabulary of the dialect Cumas or of the Island of Limue or Santa Cruz, obtained from Martina and Balthazar, Indian man and woman of the islands, who now live in the rancheria of San Buenaventura]

2. "Vocabulario del idioma Cumas dialecto de la isla de Santa Rosa o Huyma obtenido de Balthazar indio de la isla de Santa Cruz ahora viven en la rancheria de San Buenaventura. San Buenaventura dia 30 Sept 1878. Alph Pinart"

[Vocabulary of the Cumas language, dialect of the island of Santa Rosa or Huyma obtained from Balthazar, Indian of the island of Santa Cruz now living in the rancheria of San Buenaventura.]

3. "Vocabulario del idioma Siuxton o de la Mision Santa Barbara. obtenido de Martina y Balthazar. San Buenaventura. 30 Sept. 1878 Alph Pinart"

[Vocabulary of the Siuxton language or of the Santa Barbara Mission, obtained from Martina and Balthazar]

These vocabularies are MS Nos. 34988, 34986, 34984 of the Pinart Collection of the Bancroft Library.

Note: Pinart's c = ch; s = sh



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V

VI

VII

Santa Cruz  
"Cumas"

Santa Rosa  
"Cumas"

Santa Barbara  
"Siuxton"

✓ 1	ismala	ismala	paka
✓ 2	iscom	iscom	iskom
✓ 3	masex	masex	masex
✓ 4	skumu	skumu	skumu
✓ 5	sictisma	sictisma	ictipaka
✓ 6	sictiskom	sictiskom	ictiskom
✓ 7	sictimasex	sictemasex	ictimasex
✓ 8	malaua	malaua	malaua
✓ 9	cpa	cpa	tspa
✓ 10	kaškom	kaškom	kkeliskom ò pakasiškeliskom
✓ 11	telo		telo
✓ 12	masexpaskumu		masexiskom
✓ 13	k'expaka		
✓ 15			kkeliskom keliicti- paka
✓ 20	iscompaskaskom		iskomiskeliskom
✓ la Tierra [land]	nimisup	numixup	staiuaiõk
✓ el cielo [sky]	nahuani	nahuani	alapai
✓ estrella [star]	akkliki	akliki	akxeuo
✓ el lucero [morning-star]	pliscö		akxeuo xax'
✓ los tres reyes [the three kings]	maptalamasax puotuot		
✓ luna [moon]	ahuai	ahuai	ahuai
✓ luna creciente [crescent moon]	kelainup ahuai		



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ luna llena [full moon]	kela lipapa ahuai		
✓ el sol [sun]	tany	tanin	alísau
✓ se va a amanecer [the sun is going to rise]	kela a ki sasin		
✓ ya va a salir el sol [The sun comes up.]			mohe <sup>✓</sup> napai alísau <sup>✓</sup>
✓ La pue <sup>✓</sup> rta del sol [Sunset]			mohe <sup>✓</sup> kasnan alísau <sup>✓</sup>
✓ madrugada [dawn]	kela li sasen	skisasen	sanaxict
✓ mañana [tomorrow]	isasen	klisasen	siminaxict
✓ el día, la luz [day, light]	lístá	tanin [el día]	
✓ las doce [at noon]	kela leksein		
✓ medio día [noon]		ksaxp tip tanins	
✓ la tarde [after- noon]	kela la la tap	smaio	uas <sup>✓</sup> tipi
✓ la noche [night]	ax'im ai	lut x <sup>u</sup> ai	moxesulku
✓ eclipsa del sol [eclipse of the sun]	a kxi nipi tany		
✓ viento [wind]	lústa	x'olau	saxkyt
✓ O [west]	alamolon		sax'tanapai
✓ S. [south]			smalo
✓ S E. [southeast]	has kas		sxasxas
✓ N. [north]	Extelen		Sextelen
✓ lluvia [rain]	tuhui	ktugi	
✓ arco-iris [rainbow]	uis <sup>✓</sup> toio		uixtoio
✓ temporal [tempest]	sniuatoxo		
✓ aguacero [heavy shower of rain]			sniua tuhui



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓trueno [thunder-clap]	ox'kōhōn	kloxkoo	
✓relampago [flash of lightning]	skuntao	kuntao	
✓granizos [hail]	ox'to ko ho (o hielo)	kox'toko (o nieve)	oxtokoho
✓las nubes [clouds]	ix'tsi	tiex'tsi	sextsēi
✓nieblina [mist]	ulmict		sukumus
✓frio [cold]	ak'ta	klax'ta	sax'ta tas
✓nieves [snow]	sx'al		sx'al
✓tengo frio [I am cold]	✓kilitzen		kox'ton
✓caliente [hot]	isix'	klapitso	sieuts'e
✓hace calor [It is hot.]	isix'ueue		sisau
✓tengo calor [I am warm]	milapsaia		
✓sierra [mountain range]	ina pasup	kixup	
✓sierras		kup xup	
✓loma [hillock]	✓pasup		nipolomol'
✓la cumbre de la sierra [the top of the mt.]			os tekun sup
✓peñasco [large rock]	inupaua	ua	
✓laguna [lake]	ykx	okx	yk
✓rio [river]	stex'ex'	kut xan	stex'ex'
✓arroyo [stream]	ulam	katlala	ku la lam (y cañada)
✓boca del rio [mouth of the river]	pats ux'pulam		
✓agua [water]	mihi	kimi	hōō
✓piedra [stone]	ua	kihua	xeup
✓arena [sand]	cōsō	ciso	xas



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ el mar [sea]	ni ti ena	kmuxou	misxamin
✓ olas del mar [waves of the sea]	luale		sikmen
✓ el mar esta enojado [The sea is raging]	suilmethe nitieua		
✓ sube el mar [high tide]	klaa la <sup>✓</sup> at ip		✓ sakep
✓ bajo el mar [low tide]	kla li lok		skeuen
✓ isla [island]	skelmes	snaxalmu	snaxalmu
✓ Isla de Sta Cruz	Limu		
✓ " Anacapa	Luktikai		
✓ Isla de Santa Rosa	Huimax		
✓ " San Miguel	Tukkan		
✓ " S <sup>n</sup> Nicolas	Xax'asat		
✓ " Santa Barbara	Sinot		
✓ " Santa Catalina	Huiā		
✓ " San Clemente	Kin kin		

Un Indio de la islas del Norte (S. Cruz, S<sup>n</sup> Rosa, S<sup>n</sup> Miguel se llamaban Cumas - los de S<sup>n</sup> Nicolas se llamaban xax'asat en el idioma de la isla de S<sup>n</sup> Cruz, y Niminokots en el idioma Ventureño

✓ An Indian of the islands of the north (Santa Cruz, Santa Rosa, San Miguel) is called Cumas. Those of San Nicolas are called xax'asat in the language of the island of Santa Cruz, and Niminokots in the language of Ventura Ventureño.



V  
Santa Cruz

VI  
Santa Rosa

VII  
Santa Barbara

✓ la playa donde hay agua nitieua [the shore where there is water]			
✓ playa [shore]	lippi (seca)	klipi	mohou
✓ pescado [fish]	lees	klees	alilimu
✓ pescar [to fish]	skxonius	ktululu	
✓ voy a pescar [I am going to fish]	ssa	kisa	xua xoniens
✓ ansuelo [fish-hook]	ssa		ssa
✓ rede [net]	es <sup>e</sup> qua		
✓ rede, chinchora [net, fish-net]			sutimiu
✓ harpon [harpoon]	kalui	tsiemu	
✓ " otra clase [another kinds of harpoon]	ciemui	xalui	
✓ canoa [canoe]	tmolo	tomolo	tomol
✓ ballena [whale]	poxlo	puxlu	paxat
✓ salmon [salmon]			kouoc
✓ salmon chiquito, sardina [little salmon, sardine]			séx
✓ trucha [trout]			outs oo
✓ lampreia [lamprey]			lut xut
✓ rede de los antiguos	(old time nets)		x'oi
✓ tejespada [swordfish]	smácao	smácao	maçao
✓ espada de tejespada (swordfish sword)	kaluia		
✓ ornamento de cabeza de los capitanes hecho de las huesos de la tejes- pada	ciskue	[Chiefs' head ornament, made from the bones of the bones of the swordfish]	
✓ nutria [otter]	ukpais	kux'pais	ox'kos
✓ lobo del mar [sea-wolf] Hair Seal	tehue	tehue	tehue



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ leon de mar [Sealion]	peneu	ko <sup>✓</sup> si	
✓ tiburon [shark]	annioko	konnioko	unioko
✓ la vieja [the old woman]	lako		
? - la viola - <del>motet</del> violet	apunito		ikue
✓ gaviota [sea-gull]	k <sup>✓</sup> colo	k <sup>✓</sup> colo	aniso
✓ pescado colorado [red fish]	p <sup>✓</sup> ci <sup>✓</sup> s lep lee <sup>✓</sup> s		
✓ aguja [needle-fish]	cue		
✓ linguada (sole; flounder)	kkeues		
✓ anguila [eel]	kuain		
✓ aguilera [small eagle]	slou	kislou	pupo
✓ el mero [pollack, Perch fam]	c <sup>✓</sup> usan		
✓ langosta [lobster]	anaxtsitsi		
✓ cangrejo [crayfish, crab]	ili <sup>✓</sup> ca <sup>✓</sup> ca		kehuonu
✓ pulpo [cuttle-fish]	k <sup>✓</sup> litun		xleuex <sup>✓</sup> <sub>o</sub>
✓ estrella del mar [star- fish]	cuese		cleuese
? - criso ? (eriso) sea urchin	askiukui		
✓ aulon [abalone]	ttaia		ka <sup>✓</sup> sc
✓ " grande, colorado	ttoso		ku <sup>✓</sup> sexax'
✓ almejas prietas [black mussels]	ihio		He <sup>✓</sup> tto
✓ almejas blancas [white mussels]	alakotson		alakutson
✓ almejas blancas grandes [large white mussels]			ac <sup>✓</sup> ci <sup>✓</sup> s
? - astcones <sup>large</sup> ostiones - oysters	kula		
astaco = lobster or crayfish			



~~V~~  
Santa Cruz

~~VI~~  
Santa Rosa

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Santa Barbara

✓ caracolitos que hacer avalorios [Little shells which (they use) to make beads]	) koi		
✓ almeja blanca para hacer avalorio [white mussel for making beads]	) sx'clnoi		
? — avalorio spira	ilmoxuo koi		
✓ avalorio chiquito blanco [little white beads]	koio		
✓ avalorio prieto, delgado [thin black shell]	ilxepe		
✓ collar de avalorios [chain of beads]	cipe		
✓ gorgette de avalorios [bead collar]	pecel		
✓ braceletes de avalorios [bead bracelets]	kukuco		
✓ cintura de avalorios [belt of beads]	paciuiak		
✓ pendiente de orejas de avalorios [ear-rings of beads]	sutauai		
✓ sacate del mar [seaweed]	ilxepe		kas ✓
? — el sarapico [zarapito, whimbrel, Curlew-jack, <i>Scolopax phaeopus</i> ]			kuiu ✓
✓ alcatraz [pelican]	xeu	knienoxo	Leu ✓
✓ pajaro [bird]	uis ✓		
✓ pico del parajo [beak of a bird]	misoso		snos ✓
✓ alas [wings]	suasteks		skam ✓
✓ plumas [feathers]	skapa		skap ✓

Sarapico - In Baja Calif., wild plant, native of the  
region (*Dudcaetheon clevelandii*).



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ cola [tail]	it papa		stelekx
✓ huevo [egg]	stumkona		✓ ctum (pl.)
✓ la garza [heron]	ahuax'is		pelepel
✓ lechuza <sup>B</sup> [owl]	iulusen	iuluxen	✓ senō
✓ tecolote [owl]	mohoho	mohoho	muhu
✓ cuervo grande (Raven) [large crow]	kaiem	kaiem	kāko
✓ cuervo chiquito [small crow]	✓ aḡac	kanac	ahuac
✓ chanate [blackbird]	✓ cook	kitsok	✓ cookx
✓ codorniz [quail]	tkaka		takak
? torcanta	tkutuk		
✓ pajaro azul [bluebird]	✓ cai		✓ cai
✓ chuparosa [humming bird]	ixnuts	ixnuts	ixnots
✓ La nido [nest]			spat
✓ perro [dog]	uoco	kuoco	✓ ctihin
✓ coyote [coyote]	alaxenil	kalaxeuel	askaha
✓ zorro [male fox]	knei	kiknei	knōi
✓ zorrillo <sup>skunk</sup> <del>[whelp of a fox]</del> txamal	txamal	txamal	tax'ama
✓ ardilla [squirrel]	pistok	pistuk	pistuk
✓ rata [rat]	nakx		nakx
✓ " mas grande [very [larger rat]			✓ cihi
✓ rata otra clase [another kind of rat]	ishum		iūm
✓ raton [mouse]	klolo		kxemen
✓ liebre [hare]	ma	kima	maa
✓ conejo [rabbit]	kun	kun	kun
✓ topa [mole]	ox'uon		oxnon



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ tortuga [tortoise]	tökö	ktökö	śaak
✓ sapo [a large toad]	kehuet kehuet	xeut xeut	keuet keuet
✓ cachora [lizard]	alax'on	kolax'on	pōčuhī
✓ sapo grande [large toad]			kop kop
✓ cameleon [cameleon]	antimenkeyeye		cnekeieie
? huico			ono kok
✓ vibora [ <del>viper</del> Rattlesnake]	xsap	kex' sap	x' sap
✓ culebra [snake]	psos	kikpsos	psos
✓ chapule [grasshopper]	panausu	panauasu	tukx
✓ hormiga [ant]	tisöllöl	kaiasēnisen	takai <sup>a</sup> ks
✓ hormiga prieta [black ant]			anenoho
✓ hormiga armilla grande [large yellow ant]			tsūlel
✓ pinacate [beetle]	uatekslopo	kuateslopo	uakclopo
✓ araña [spider]			ktut
✓ mosca [fly]	ulupanau	kulupaneu	axuelpcs
✓ mosquito [mosquito]	pueue	kpaue	p'ueue
✓ abeja [bee]	ōi <del>plak</del>		ōis
✓ la miel [the honey]	plaknuc		ctustum
✓ lobo [wolf]			muic
✓ leon [lion]			muic (?) <sup>OK</sup>
✓ orso [bear]			xus
✓ venado [deer]			ue
✓ tejon [badger]			alus-es
✓ mapatch [Coon]			anamamo
✓ ardilla volador [flying squirrel]			sošo



V  
Santa Cruz

VI  
Santa Rosa

VII  
Santa Barbara

✓ gato-montes [wild cat]			anakput <sup>hu</sup> <sub>m</sub>
✓ arbol [tree]	pōn	pon <sub>m</sub>	pon
✓ trunco [trunk]	pcxuxon		
✓ hojas [leaves]	skap		
✓ ramas [branches]	spupu		
✓ cascara [bark]	sol		
✓ raizes [roots]	txax'pilil		
✓ leña [fire-wood]	pōn		
✓ roble [oak-tree] <i>Valley oak</i>	ta		tāā
✓ atole de bellota } <i>acorn</i>	muisc <sup>e</sup>		exuexes
✓ " " " } <i>gruel</i>	tluiax		
✓ bellota [acorn]			expanis
✓ voy a hacer atole [I am going to make mush]			sepuetes
✓ encina <sup><i>live oak</i></sup> [evergreen oak]	kuu	kuu	kou
✓ pino [pine]	ualax's	ualaxs	ualaxs
✓ pino colorado [red pine]			uima
✓ sauce [willow]	kao	xau	staiek
✓ " Chino	huak		
✓ sauco [elder]	kaias		kaias
✓ alamo [poplar]	kuele kuel		kuelekuel
✓ aliso [alder-tree]	x'so		x'so
✓ Piñon			pos
✓ yedra [ground ivy]	iasis		iasis
✓ cariso [sugarcane reed]	sx'enele		stimelel
✓ junco [rush]	smexme		mexmei



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ tabaco coyote	✓soō		✓soo
✓stafiata ( <i>sage</i> )	klokol		munax
✓ortiga [nettle]	✓xuaps		✓xuaps
✓islay	huam		✓axtaimxas
✓toyon	kue		✓kue
✓toluache	momoi		✓momoi
✓quiote [cactus-flower]	stakuk		✓stakuk
✓tuña [fig of Cactus <sup>opun</sup> <del>tia</del> ]	koloi		✓xōxō
? — yerbe de golpe ( <i>See Chumash I</i> )	✓kepeie		✓kepeie
✓manzanita			✓skoion
✓tule			✓stapan
✓tule <del>redondo</del> redondo			✓sua
[round tule]			
✓chia [lime-leaved sage]			✓ilepes
✓chollas [ <del>brake</del> <sup>cactus</sup> ]			✓itat
✓pispibate [ <i>Coyote tobacco</i> ]			sox'molon
✓manita [hour hand of watch or clock]			lokanitmit
✓casar [house]	✓auais	✓kauais	hap
✓puerta [door]	✓nimislalaami	✓nimislalaami	ckxep <sup>of a</sup>
la puerta			nitipkin <sup>ancheria</sup>
✓techo [ceiling]	✓ulaše	✓kulaše	tittekin
✓pared [wall]	ex'tees[pl]	✓kiextees	
✓pitate [mat]			✓stapan
✓silla [chair]			✓kkas
✓sentaste [you sat]			✓lekken
✓Palos de la casa [house poles]			✓x'entei
✓cerrar [to lock or shut]			✓ekkep



V

VI

VII

Santa Cruz

Santa Rosa

Santa Barbara

✓ lugar del fuego  
[place of the fire]

pni mi ne

nimne

aktepmo

✓ temescal

apani ik

✓ lumbre [fire]

nne

nne

nnö

✓ cenizas [ashes]

pikxe

klapik-hei

aluspauat

✓ humo [smoke]

loxkšo

koloxkšo

toho

✓ hacer lumbre  
[to make a fire]

akxtoho

oxtohus

✓ encender el fuego  
[to light the fire]

sapöxö

✓ atisar el fuego  
[to poke the fire]

uipak

kipak

✓ olla ~~[kexxix]~~  
bottle

keus

keus

✓ olla de piedra  
[stone ~~kexxix~~/bottle]

keus

✓ asar [to roast]

anei

aneie

✓ cora grande  
[large basket]


usuian

✓ cora grande para guardar  
las semillas [large basket  
for keeping seeds]

ax'takoi

✓ cora grande [large basket]

xeim

✓  grande

ax'takui

✓ 

uoni

✓ los palitos para sembrar  
las semillas [little sticks  
for sowing seeds]

akxeu.

✓ cora para sacudir  
[basket for throwing]

olokxin

cora para cocer la comida - basket for cooking the meal

? ~~cora para cocer~~ /e  
co surda ..... txoxoc



V  
Santa Cruz

VI  
Santa Rosa

VII  
Santa Barbara

✓ <sup>big</sup> bat <del>tee</del> grande			ax'taśak
✓ bateia ( <sup>wood</sup> tray or trough)	knene		
✓ corrita [little basket]			puxo
✓ corrita-cachucha	oxok		hepsu
✓ sacudir [to shake]			psuapuc
✓ mortero [mortar]	uius	kuiux'	alkap
✓ mano del mortero [pestle]	cneiek	oneiek	tsoniek
✓ machucar [to pound]	uekē	iuekiś	heuex'
✓ atolle de bellota			sepuetis
✓ arco [bow]	tuphan	tup'han	ax'
✓ arco de puro palo que viene del Tulare [bow entirely of wood which comes from the Tulare]			śakououonus
✓ recate del arco [bowstring]	axpelil		śaxpilil
✓ recate [string]		axpelil	
✓ tuestan [roasting]			molus
✓ sin tuestan [without roasting]			altustap
? <sup>to take whipped-up chia</sup> para tomar la chia batida			kileps
✓ <sup>to take the sage heater</sup> flecha [arrow]	hys	hys	ia
✓ pedernal [flint]	ssa	ssa	śnakxel
✓ flecha de puro palo [arrow entirely of wood]			uits kolo
✓ pedernal de la jara <sup>(arrow stone)</sup>			saia
✓ carcaj [quiver]	olotoč	kolotoč	olotoč
✓ cuchillo [knife]	teiheu	teiheu	höue śnakxel



	<del>V</del> Santa Cruz	<del>VI</del> Santa Rosa	<del>VII</del> Santa Barbara
✓ cachimba de piedra [stone pipe]	tipx'ope		tipx'op
✓ cachimba [pipe]		tip'xop	
✓ chupar [to smoke]	hakspa	hakspani	akspa
✓ tobacco [tobacco]	soo	soo	soo
✓ chupa [smoke]			akipanu
✓ rancheria [village]	anauama	anauama	
✓ capitan [captain]	uot	kiuot	uot
✓ Capitan de Sta Buen <sup>va</sup>			uot mits kauaxan
✓ " de S <sup>n</sup> Barba			uot Siutxon o uot <sup>ex</sup> 'anaiam imediato
✓ hechicego que tome [magician that takes toluache] toluache			alatiš <sup>u</sup> reni <sup>c</sup>
✓ hechicego que tome yerbas [magician that takes herbs]			altipaš <sup>u</sup> ueni <sup>c</sup>
✓ revolucion [revolution]	namelusi <sup>c</sup>	namelusi <sup>c</sup>	eme <sup>c</sup> ex
✓ pelear [to fight]	namguelexi		šamaxi <sup>c</sup>
✓ enemigo [enemy]	heme <sup>c</sup> ex	kenome <sup>c</sup> ex	kiš <sup>c</sup> eme <sup>c</sup> ex
✓ amigo [friend]	čaken	čaken	kiš <sup>c</sup> antik
✓ amigos [friends]			ki <sup>c</sup> antik
✓ matar [to kill]			samsiniue
✓ hombre [man]	alamui <sup>a</sup> n	kalmui <sup>a</sup> n	ohoi
✓ muger [woman]	hemui <sup>c</sup>	kemui <sup>c</sup>	cnekx
✓ muchacho [boy]	ulukuču	kulku <sup>c</sup> u	tapne <sup>c</sup> k
✓ muchacha [girl]	lulemi <sup>c</sup>	lulemi <sup>c</sup>	tapne <sup>c</sup> k
✓ criatura [baby]	ulukuču	kulku <sup>c</sup> u	
✓ Niño de pecho [nursing baby]			elkutkutet
✓ mi padre [my father]	mič <sup>c</sup> kxe	mič <sup>c</sup> kxe	koko



~~V~~  
Santa Cruz

~~VI~~  
Santa Rosa

~~VII~~  
Santa Barbara

✓ tu padre [your father] sip kxe

✓ su padre de el [his father] kyskxe

✓ el padre de Ud. [your father]

pkoko

✓ el padre de El [his father]

skoko (lou-skoko)

✓ madre [mother] miclo

✓ mi madre [my mother] miclo

kxoni

✓ madre de Ud. [your mother]

pxsni

✓ la madre de El. [his mother]

sxoni (lou-sxoni)

✓ hijo [son] pcauitan

pcauitan

kuop

✓ hija [daughter]

kcahai

✓ hermano mayor [older brother] micmos

kkami

✓ hermano menor [younger brother] kutsumi

kitsic

✓ hermano menor dice la hermana mayor

micmuite

[younger brother speaking to older sister]

✓ hermano mayor dice la hermana mayor

micmos

[older brother speaking to older sister]

✓ hermana mayor [older sister] muite

kkami

✓ hermana menor [younger sister] kutsami

kitsic

✓ abuelo [grandfather] micuois

✓ abuela [grandmother] micaca

✓ abuelo dice el hombre al abuelo (grandfather, man speaking kunu

✓ abuela dice el hombre a la abuela grandmother, man " kamutei

✓ abuelo dice la muger al abuelo (grandfather, woman " kuouo

✓ abuela dice la muger a la abuela (grandmother, woman " knene



	<div>V</div> Santa Cruz	<div>VI</div> Santa Rosa	<div>VII</div> Santa Barbara
✓ tio por el padre [uncle on the father's side]	✓ mickicie		kanis ✓
✓ tio por el madre [uncle on the mother's side]	lolo		ktata ✓
✓ tia por el padre [aunt on the father's side]	ma la mina	ksumalmina	kmuk ✓
✓ tia por el madre [aunt on the mother's side]	ma las ouo ✓	sumalxouoo	kaua ✓
✓ sobrino [nephew]	kok	sumalkoko	
✓ sobrina [niece]	✓ casei	pskoko	
✓ sobrino de el tio es muerto	The uncle's nephew is dead)		✓ kisopxonuas ✓
✓ cuñado [brother-in-law]	✓ mictocho	xili ik	ktoho ✓
✓ cuñada [sister-in-law]	<del>mictocho</del>	ps <sup>p</sup> tiuan	knisnit ✓
✓ nieto [grandson]	salakoč ✓	tsitsolxol	kunu ✓
✓ nieta [granddaughter]	"		kunu ✓
✓ anciano [old man]	akocuo ✓	kako cuo ✓	pakeuas ✓
✓ anciana [old woman]			enexuas ✓
✓ Huerfano [orphan]	kxouok	kxouok	sopxonas ✓
✓ El cuerpo [the body]	psalapamai ✓	calpamai ✓	kamuen ✓
✓ cabeza [head]	psispulua ✓	psispulua	knoks ✓
✓ cabeza de muerto, calavera [skull]	ispulua palakopo		snoks siuak- alaksa ✓
✓ cabellos [hair]	pačtoxol ✓	pačtoxol	okkuon ✓
✓ la frente [forehead]	psixsi ✓	psixsi	kex'si ✓
✓ ojos [eyes]	pačtoč ✓	pačtek	ktckx ✓
✓ cejas [eye-brows]	ciskeneiu	kicnakushus	kičanakuškus ✓



	<u>V</u> Santa Cruz	<u>VI</u> Santa Rosa	<u>VII</u> Santa Barbara
✓ canas [grey hair]	alapipin	pstikiki	kkepšuc
✓ las pestanas [eye-lashes]	pčisuin	čisuiu	kkaha
✓ los parpados [eyelids]	pčekmaiōx pačteo		kekxmai
✓ la nariz [nose]	pčiščono	pčiskono	knox's
? — las narilles <sup>narices</sup> <del>nostrils</del>	pčiskalalox		sloxx'
✓ las mejillas [cheeks]	pačpo		kpoho
✓ orejas [ears]	pačtu	pačtu	ktuhu
✓ boca [mouth]	pačoc	pačok	yk
✓ mi boca [my mouth]			kyk
✓ labios [lips]	pčastual		kšepšle
✓ dientes [teeth]	pčasa	pčasa	ksa
✓ lengua [tongue]	pčeleue	pčeleu	clleue
✓ la garganta [throat]	pčokiokuhuš	pčokiokuš	kexlele
✓ el pesquezo [neck]	pčisktane	pčisktane	koxtohuo
✓ nuez <sup>meéz</sup> de la garganta [Adam's apple]			koxkiōko
✓ barba [chin]	pčaskien	pčaskieu	kxanaxan
✓ las barbas [beard]	pčacis	pčacis	katsis
✓ el hombro [shoulder]	pačtatai	pčtatai	skaelen
✓ nuca [skruff of the neck]			kni
✓ sobaco [arm-pit]	pačkuakuaš		ktoholo
✓ el brazo [arm]	pačpu	pačpo	kpu
✓ el codo [elbow]	pačcuoskonoi	pčuoškonoi	kšipuk
✓ la mano [hand]	pačuasalaš	pčuaxalaš	
✓ el pulgar [thumb]	pačuašloko	ukitsalax'	ukitsalxax'
✓ el index [index finger]	pačsuktisietys		kicūmusax'
✓ los dedos [fingers]	pačpu		kuluia



V  
Santa Cruz

VI  
Santa Rosa

VII  
Santa Barbara

✓ el dedo chiquito [little finger]	pa <sup>✓</sup> cuaskucu		
✓ las uñas [nails]	pa <sup>✓</sup> cpululakai		ksex <sup>✓</sup> uoi <sup>2</sup>
✓ mano derecha [right hand]	pa <sup>✓</sup> kuuu	ca <sup>✓</sup> skuiu	kkuiu
✓ mano izquierda [left hand]	pa <sup>✓</sup> ckauac	p <sup>✓</sup> cauac	kkauac
✓ el pecho [breast]	pa <sup>✓</sup> scut	pa <sup>✓</sup> ctut	ke <sup>✓</sup> ux
✓ pechos de la mujer [woman's breasts]	pa <sup>✓</sup> ctutu		kutet
✓ la leche [milk]	pa <sup>✓</sup> s mihi pa <sup>✓</sup> tu tu		
✓ costillas [ribs]	pa <sup>✓</sup> clok	pa <sup>✓</sup> clok <sup>x</sup>	kxolox
✓ la cintura [waist]	psites	ptites	x'etete
✓ estomago [stomach]	pa <sup>✓</sup> cpo <sup>✓</sup> s	pa <sup>✓</sup> cpox'	ekantik
✓ corazon [heart]	pa <sup>✓</sup> c kuias		aiapi <sup>✓</sup> s
✓ barriga [abdomen]	pa <sup>✓</sup> ckuias		kak <sup>✓</sup> seu
✓ ombiligo [navel]	p <sup>✓</sup> ci <sup>✓</sup> koio		stopo
✓ el culo [buttock]	p <sup>✓</sup> ci <sup>✓</sup> ligoi		
✓ el lomo [loin]	p <sup>✓</sup> ci <sup>✓</sup> knekö		kmyk
? coño (	pa <sup>✓</sup> ctili		
? pichora	pa <sup>✓</sup> cikal		
? el pelo de las partes	p <sup>✓</sup> ci <sup>✓</sup> ksus		
? las muslas [muscles]	p <sup>✓</sup> ci <sup>✓</sup> tanai		ksk <sup>✓</sup>
✓ la rodilla [knee]	pa <sup>✓</sup> cköslele		istukuu, kekele
✓ el pie [foot]	pa <sup>✓</sup> cnimel		kekene <sup>✓</sup> s
✓ la pierna [leg]	pkot		
? —parte superior del pie	pa <sup>✓</sup> ciupne <sup>✓</sup> e		
✓ planta del pie [sole of the foot]	pa <sup>✓</sup> ciukalas		



	<div>V</div> Santa Cruz	<div>VI</div> Santa Rosa	<div>VII</div> Santa Barbara
✓dedos del pie [toes]	pačiukkuču		kmim
✓dedo pulgar del pie [big toe]	pačiuk lokoč		kičonoxouox
✓pantorilla [calf of the leg]			kot
✓talon [heel]	pčosos		kosos
✓las tripas [intestines]	packoni		kakšeu
✓el corazón	pac'kuias		sx'al
✓el hígado [liver]	pacxal		smut
✓panza [belly]			alauaia
? —silla, cularo			kišak
✓caderas [hips]			kuoške
✓espinazo [spine]			kxeleue
✓espinilla [shin-bone]			ksoho
✓tobillo [ankle]			axx'alís
✓la sangre [blood]	axolis		kuxček
✓la saliva [saliva]	pačklele		isauš
✓sudor [perspiration]	čapsaia		kisauš
✓mi sudor			ptenek
✓lagrima [tear]	pčispilieuā		
✓llorar [to weep]	čkaian		
✓estoy llorando [I am weeping.]	čaišis		kmismis
✓niervos [nerves]	saxpilil		axpilil
✓mis niervos [my nerves]			kaxpilil
✓huesos [bones]	skukmič		sse
✓estornudar [to sneeze]	tčketsum		kxexkčum
? —porqo de la nariz	čispo		
? —porqo de la orejas	puaxtu		



~~V~~ — ~~VI~~ <sup>SKIPS</sup> — ~~VII~~  
 Santa Cruz

~~VII~~  
 Santa Barbara

✓ orina [urine]	✓ caksol	
? — M.	✓ ciuanipuec	
↑ ms ✓ bostezar [to yawn]	✓ ciuae	✓ kasam
✓ dormir [to sleep]	✓ cpuien	✓ kue
✓ tengo hambre [I am hungry]	hasta	✓ kmoxexe
✓ come [eat]	malakakmil	✓ kkohe
✓ tengo sed [I am thirsty]	akmil	✓ akmil
✓ beber [to drink]		✓ moxexe
✓ hambre [hunger]		✓ hansin
✓ comer [to eat]		
✓ emborachado [intoxicated]	(alamoloi (smoriscic	
✓ sueñar <sup>to dream</sup> <i>sueña = dream</i> <i>soñar = to dream</i>		✓ katasuec
✓ estoy cansado [I am tired.]	kulamata kulaksaan	✓ moxekalipop
✓ estoy moriendo [I am dying.]		✓ moxesaksa
✓ un difunto, cadaver [a corpse]		✓ alaksan
✓ difunto [dead]	palo kopo	
✓ se murio [He <sup>is</sup> died.]	skxine	
✓ sonar [to sound]	✓ ctisisin lucui	
✓ calavera (skull)	ispulva palakopo	
✓ enfermo [ill]	akuniseen	✓ suxpa
✓ sano [well]		✓ sumauis
✓ estoy enfermo [I am ill.]	makuniseen	
✓ Ella es enferma [She is ill]	akuniseen	
✓ enfermedad [illness]	paanis	
✓ estoy sano [I am well]	miaia anuckunisen	



~~IV~~ — ~~VI~~ — ~~VII~~  
 Santa Cruz — SKIPS — Santa Barbara

✓estoy hablando [I am talking.]

✓herida [wound]

✓ciego [blind]

✓tuerto [one-eyed]

✓Un hombre tuerto [a one-eyed man]

✓sordo [deaf]

✓mudo [dumb]

✓cojo [lame]

✓Blanco [white]

✓prieto [black]

✓colorado [red]

✓verde [green]

✓azul [blue]

✓bueno [good]

✓malo [bad]

✓grande [large]

✓chiquito [little]

✓bastante [enough]

✓largo, alto [long, high]

✓alto [high]

✓bajo [low]

✓lejos [far off]

✓lejo (far)

✓cerquito [at a small distance]

? — dar un golpe

lakotaxuil kila

liśmahan

liś kahuan

atuhumin

yme anilily

akiekie

alapipeu

lastpuin

liślō

liśkxeien

?

iaia

lax liuai

inu

kuću

inuhuc

luluie

akto to ton

muikeč

kaham

uac̣pikna

ktipaxpahuil

aṣmax̣ac̣

tsikeu

suḳstuhu

alsaxsakena

ohuou

axema

tasen

xulapsa

siolin (?)

choho

sechoho

xaax'

ctane

sixuquon

kno huo huon

muyk

mutci



V

Santa Cruz  
#34988

VI

VII

Santa Barbara  
#34984

See  
NOTE  
at  
bottom  
of  
page

- ✓ Hondo (deep)
- ✓ lleno (full)
- ✓ mucho (much)
- ✓ poco (little)
- ✓ hoy (Hoy) — (today)
- ✓ ayer (yesterday)
- ✓ ante ayer (day before yesterday)
- ✓ mañana (tomorrow)
- ✓ antes (before)
- antes (auter ?) ← this mine; not on orig.
- ✓ aqui (here)
- ✓ alla (there)
- ✓ (Where do you come from?)  
dondo vienes (vienes)
- as in original a dondo var (donde ?) — Where are you going?
- ? — voy a micara
- ✓ yo (I)
- ✓ tu (you)
- ✓ el (he)
- ✓ (el) — (he)
- as in original gavilan (hawk)
- ? — mea (?) (mean) ← as in original
- ✓ un animal (ongas) (animal)
- ✓ rancheria (rancheria; village)
- ? — arco de palo con nirvor (?) (sinew-backed bow)  
(bow entirely of sinew?)
- ✓ mi enemigo (my enemy)
- ? — tia <sup>aunt</sup> sobrino <sup>nephew</sup> por hermano <sup>brother</sup>
- ? — sobrino <sup>nephew</sup> por hermano <sup>brother</sup>
- ✓ llano (flat)
- ? — guebrado
- ✓ ahora (now)

- lilimyken
- lipapač
- inuhuc
- kuču
- maneptanym
- pua
- pliipua
- isasen (?) ← on m.
- kilihua
- asi
- ina
- uepakietla
- uepkuiela
- ciuaie pčaua
- noho
- ipihi
- uantou

- saxmaiken
- silianiš
- kypö ela lua
- kčapin
- kčap mili
- našuaxiut
- iti
- hō
- nukapnuna
- nukupera
- noho
- pihi
- iti
- kuič
- ktöp
- nunašiš
- hapxaniš
- talip
- kišemečex
- kua
- kuop
- staihuaik
- saasisin
- kypö

NOTE: Page 23 of the Merriam typescript of these vocabularies is missing. The above words were obtained in a word-by-word check of the Merriam typescript with the manuscripts and represent those terms missing from the Merriam typescript.  
R.J.S.



	<del>V</del>	SKIPS	<del>VI</del>	<del>VII</del>
	Santa Cruz			Santa Barbara
✓nosotros [we]	noho cuan pihi (yo y tu)			kiila
✓Uds. [you]				chum
✓todos [all]	masicmla			
✓ellos [they]				ohuun
✓la comida [dinner]	uānen			
✓Dulzamara (pl.) [nightshade]	ulston			
✓el romero (pl.) [rosemary]	ueuei			
✓hablar [to speak]	milililölö			
✓pedir [to ask for]	nam lus <sup>to</sup> (??)			
✓veo [I see]	uactil			
✓mira [Look!]	tyla			
✓entiendo [hearing]	takui			
✓me voy [I am going]	utunatacie			
✓volver [to turn]	<u>malakuiet cia</u> de nuevo			
✓correr [to run]	ihuaie iehe			
✓andar [to walk]	uakapipapie			
✓bailar [to dance]	malalulan			
✓cantar [to sing]	malatseuoc			
✓tengo miedo [I am afraid]	mliteman			
✓estoy enojado [I am annoyed]	maiulmiti			
✓tengo gusto [I am happy]	maxilexen			
✓espera [hope]	culauae			
✓me acuerdo [I remember]	makutkisehel			
✓me olvido [I forget]	aniksultamai ksakutkesehel			



Carded

Esselen I

The following vocabulary of the Esselen language was received by A. Pinart at Monterey in 1878 and is ms. No. 35053 of the Pinart collection in the Bancroft Library.

The title page reads as follows:

Idioma Es'se'ly'n Ex'xeien [name of rancheria (see below)]

.Ex'xeien

dialecto del idioma Esselen

Monterey 27 Julio 1878

Alph Pinart

ablan estas palabras de la muger vieja indiana Omesia antiguamente casada a un hombre de la rancheria de la Ex'seien o de la Piedra - nacido la indiana en el pueblo de Guacoron en cerca de la situacion actual de Castroville.

(These words were given by the Indian woman Omesia, formerly married to a man from the rancheria of Ex'seien or The Rock -- The Indian woman was born in the pueblo of Guacoron near the present site of Castroville)

La Piedra  
locality

Note: Pinart's s = sh; c = ch.

This MS is somewhat confusing. It is written in pencil and the Spanish words are indistinct and hard to read. The Indian words, however, were carefully written.

Words in the copy crossed out ~~these~~ were crossed out in the original MS



✓ Tugesá	Dáme	[Give me]
✓ yu	Toma	[take]
✓ amutatai	estrellas	[stars]
✓ shiefe	Piedra	[stone]
✓ Mathra	Tierra	[land]
✓ chis	conejo	[rabbit]
✓ calul	Pescado	[fish]
✓ Moho	Murio	[He died]
✓ Enne	yo	[I]
✓ Name	Tu	[you]
✓ Hainihi	aquel	[that one]

Esselen list as p. 2  
of Costarrican I vocabulary.



Pinart's Esselen Vocabulary, 2

Eslen

*Ergeuxla*

Carmel [= Rumsien = Kah'koon]

check ms  
is this?  
for sky?  
?/!  
can't be  
sure so omit.

	cielo (heaven)	tap parre ruk kace
→ kxomme <sup>hak</sup>		
✓ mats'a mat'ta	la tierra (earth)	turra
	el sol (sun)	✓ smen ta <sup>akt</sup> is men
	estrella (star)	pak kerakt
	el lucero (morning star)	ak
	arco-iris (rainbow)	tek kers <sup>✓</sup>
	el trueno (thunder)	turra
	relampagos (light'n)	✓ selp
✓ mec	las nubes (clouds)	✓ mex <sup>f</sup>
✓ sannax	la niebla (fog)	✓ ma <sup>car</sup>
	la lluvia (rain)	annam
	aguecero (heavy rain)	✓ saxxar
	viento (wind)	terx
	granizos (hail)	iok kop
	hielo (ice)	<del>cerros</del> ✓ cerrens <sup>✓</sup>
	tengo mucho calor (I am very warm)	exe ka ta <sup>akt</sup> ka <sup>4</sup>
	sudor (sweat)	am ran
	N.O.	saxar
	N.	ak ka si t <sup>er</sup> x
	E	ri <sup>e</sup> init <sup>e</sup> erx
		cakkonuit <sup>e</sup> erx
aiola → la loma S. sierra la tierra	<del>tierra (land)</del>	turra <sup>4</sup> - cippil
	cañada (canyon)	uakt
✓ ialax	llanura (plain)	turk
✓ sannax	el rio (river)	uac <sup>✓</sup> orx
[Water] ✓ a-sannax	la agua (water)	
	arroyo seco	tsorc <sup>o</sup> st (seco)



Pinart's Esselen Vocabulary, 3

Eslen

Carmel [= Rumsien]

la laguna (lake)	cappurx
arena (sand)	uis
polvo (dust)	tonkol cirre
piedra (stone)	irrek
"	exe-irrek
lamar (the sea)	kallen
olas (waves)	allep
dia (day)	tus
mañana (tomorrow morning)	caruai pirre (esta madrigudé)
medio dia (noon)	ar <sup>a</sup> atpismex (para de comer)
	u <sup>a</sup> acillen <sup>u</sup> (quando boca para comer)
noche (night)	orpetoaipirre
voy a dormir (I am going to sleep)	et <sup>u</sup> cen et <sup>u</sup> cen
el dia de hoy (To-day)	neiaipirre
ayer (yesterday)	u <sup>u</sup> te pirre.
<sup>u</sup> ana casa (house)	ruk
<sup>u</sup> isannax puerta (door)	ruk-it
sienta (Seat?)	tanarx
(chief of the rancheria)	el jefe, capitan de la rancheria
	iaiarank
	se quemo la casa kua ellun ruk
mi compañero (my co panion)	ka-uk
enemigo (enemy)	mak kam
arco (bow)	lahua
flechas (arrows)	taps
flechas con pedernal	karroc (flint arrows)
el sorro (	ua-tuls
<sup>u</sup> axelusep cuchillo (knife)	thip



Pinart's Esselen Vocabulary, 4

Esselen

✓ pamma

✓ kusse

• ✓ muxe

✓ esse enne

✓ amma

✓ suknaš

✓ suknaš enne

✓ annax

✓ xumma

✓ amma-enne

machuco

{ la maño del machuco

pinole

agua (water)

beber (to drink)

comer (to eat)

chupar (to smoke)

cachimba (pipe)  
~~cigaret holder~~

el tabaco  
(tobacco)

el fuego (fire)

humo (smoke)

cenizas (ashes)

madera, palo  
(wood)

siembra (cornfield  
~~planting~~)

arbol (tree)

roble (oak)

encina (live oak)

pino (pine)

aliso (alder)

sauce (willow)

el sauco (elder)

alamo (poplar)

iridis (iris or  
tree lilac?)

tule (Tule)

tule redondo

el carno?

chia

Guacoron

[Carmel = Rumsien]  
urk kan

patuin

kurk

si

uk kes

xamp

✓ suk kum

~~ax xins~~ ax xins

✓ sauas

✓ sottō

kar

✓ cirre

tis

✓ ocoon

moior

ark [Quercus lobata]

ixks

is

maar [Eron, Sycamore] ?

✓ tarras

✓ cisinan

porpor [Lopholoe fremonti]

✓ hac

✓ rooks [Scirpus lacustris]

✓ melleks

kullelen

pat



Note:  
These are  
Carmel  
(Costanoan)  
words.

↓  
Esselen from  
here on except  
where otherwise  
indicated

islay	pokers
el toyon	[totcon <i>and 2nd. C. 1st. Sh</i> ]
el to <sup>l</sup> uache	nooi
mezcal	saū
Car hombre (man)	mukiamk

man  
man

✓mujer (woman)	•pek exenoE (Eslej)
	xennoc (Ecg -
	✓tannuc Ecg

•pek ~~latuamk~~ /atsiamk ← Carmel

✓muchacho (boy) xepna - Ecg.-

✓muchacha (girl) •šrēta. soletase ← Esselen

xēpnā

? — ba ley (dia ley (z) ?)

kxususke Ecg

špšā

✓padre (father) •ma-a Eg (maaths - de la Cuesta)

✓madre (mother) če-e Ecg

✓hijo (son) silma

✓hermano mayor elder brother ešmeis Ecg

✓hermano menor younger brother xepna Ecg

✓hermana (sister) " tapna Eg

ešmeis

✓avuelo (grandfather) rēxcēx

✓avuela (grandmother) iapať

✓yo (I) mēpx'ele

✓tu (you) •nemme

✓el (he) alam

✓nosotros (we) •lee



✓ vosotros (you)	• nemmex <sup>than</sup> (singular)
✓ ellos (todos) (they, everybody)	k <del>omme</del> am
	kommenam leex
✓ aqui estoy (here I am)	anna enne
✓ alla (there)	✓ ci
✓ de donde vienes (where do you come from?)	kello eia
✓ vengo de la piedra (I come from the stone)	xu <sup>2</sup> elo xonia enne
✓ lejos (far)	C <sup>2</sup> ueino
✓ grande (large)	•iak kis ke
✓ chiquito (small)	•kxosuske
✓ <del>muro</del> muro (I die.)	teposke
✓ tonto (stupid)	allejapa la <sup>1</sup> fuexe
✓ estoy cansando I am tired	ma <sup>4</sup> ipa enne
? — abridas	manaleneiapa
✓ yo soy andando (I am going)	[y <sup>2</sup> ] [y] •nenne enne
✓ descargar (to unload, discharge)	uk kus
✓ venir (to come)	•eio enne
✓ correr (to run)	sosoi <sup>2</sup> enne
✓ soy enfermo (I am sick)	mak ka enne
✓ soy sano (I am well)	enne foila
✓ espera poco (wait a little)	tax <sup>0</sup> sa
✓ da mi (give me)	•to x <sup>4</sup> esa
✓ morir (to die)	lauanin c <sup>2</sup> unasinin
✓ estoy dormiendo (I am sleeping)	•xa <sup>2</sup> xc <sup>2</sup> ena enne
✓ despertarse (to wake up) (awaken)	akxepese
✓ la esposa (wife)	en <sup>2</sup> ista (Ecg) [nista la <sup>2</sup> cuenta]
✓ marido (husband)	miseue

prob. Carmel

Kokailxik nolise

so in the original  
top of p. 3-6



[ Eslen ]

✓ (uncle)	tio	tsau
✓ (aunt)	tia	meccix
✓ (people)	la gente	• epexe
✓ (head)	la cabeza	• kxattasex
✓ (nose)	la nariz	• xorsenax
✓ (mouth)	la boca	• isse
✓ (hair)	el pelo	• xaxttasex
✓ (arm)	el brazo	talannax
✓ (ear)	oreja	• tuksusu
✓ (neck)	el cuello	lu lus ex
✓ (spine)	el espinazo	c amisax
✓ (leg, foot)	la pierna, el pié	kxetlek
✓ (blood)	la sangre	max'ana
✓ (saliva)	la saliva	makkolla
✓ (cough)	la toz ?	pox uella
✓ (to cry)	llorar	sanaka enne
✓ (wolf)	lobo	hummux
✓ (dog)	perro	sooso
✓ (lion)	leon	• xekkesipsa
✓ (bear)	<del>orso</del> <del>esse</del>	• kalt ala
✓ (coon)	mapatch	saslana
✓ (fox)	tejon la zorra	hunis
✓ (badger)	el tejon	mackasex
✓ (squirrel)	ardilla	heex
✓ (hare)	liebre	mackas
✓ ( <del>viper Rattlesnake</del> )	vibora	ippisiksa
✓	<del>capreleon</del> camelon	memmnen



[Eslen]

✓[fly]	mosca	mumirux
✓[mosquito]	musquito[mosquito]	palāka
✓[grasshopper]	chapule [chapule]	polokone
✓[ <del>Salamander</del> ]	<del>ajolote</del> rolot	mekkel <sup>ē</sup> epsa
✓[ant]	hormiga	ottso <sup>ē</sup> ip <sup>ē</sup> sa
✓[salmon]	salmon	•kele <sup>ē</sup> ai
✓[river lamprey]	lampreia del rio	o <sup>ē</sup> cololsa
✓[cray-fish, crab]	cangrejo	<del>uana</del> i <sup>ē</sup> aua
✓[ <del>hair seal</del> <del>sea wolf</del> ]	-----	-----
✓[whale]	lobo del mar	-op <sup>ē</sup> op <sup>ē</sup> asi
✓[swordfish]	ballena	cemmep <sup>ē</sup> sa
	tejespada tojupada	annaia <sup>ē</sup> na
✓[otter]	nutria	sus <sup>ē</sup> uc <sup>ē</sup> ipsa
✓[shark]	tiburón <del>tilemen</del>	temmec <sup>ē</sup>
✓[fish with a large head]	pescado de cabezon	kin <sup>ē</sup> nila
?	cayucas	ualkose <sup>ē</sup> x
✓[ <del>abalone</del> ]	aulon	klat <sup>ē</sup> ci
✓[ <del>puppy, cub</del> lizard]	cachora	mex <sup>ē</sup> elen
✓[toad]	sapo	a <sup>ē</sup> nallai
✓[red tuna]	tuna colorada	kolloio <sup>ē</sup> c
<del>Barracuda</del> ✓[needlefish]	aguija	siri <sup>ē</sup> s <sup>ē</sup> psa
✓[ <del>Red-tail</del> <del>sparrow</del> -hawk]	gavilan	se <sup>ē</sup> kker upsa
✓[owl]	tecolote	tukunup <sup>ē</sup> sa
✓[owl Barn owl (Strix)]	lechuza	cai
✓[crow]	cuervo	kakarus <sup>ē</sup>
✓[larger crow] Raven	" mas grande	kakalu



[ Eslen ]

✓ [quail]	cadorniz
✓ [sea-gull]	gaviota
✓ [pelican]	alcatraz
✓ [humming bird] <del>(confalacue)</del>	burrian
✓ [humming bird]	chuparosa
✓ [little <sup>pigeon</sup> dove]	palomita
? — [counting]	cuenta
✓ [one]	uno
✓ [two]	dos
✓ [three]	tres
✓ [four]	quatro
✓ [humming bird] [five]	<del>cinco</del> <del>cinco</del>
✓ [ten]	diez

• kummul

saua<sup>an</sup>

ieiexim

sipuca<sup>h</sup>

ummunips<sup>a</sup>

sillik

pekualanac

• pek pek

• ullax

[4.] xammaxo

xammax<sup>aa</sup> [pemakala of Galiano = 5]

[6.] u<sup>ll</sup>ak<sup>u</sup>an<sup>na</sup> uallannai [pekoulana = 6  
Cf La Persone]

[7.] pek uldak uala<sup>ai</sup>

u<sup>ll</sup>an



Pinart's copies of Mission records contain many errors. The ink corrections in this copy give spellings of rancheria names as in the original record in Santa Barbara Mission copied by Stella Clemence in 1919. For additional rancherias and information obtained from the original mission records at Santa Barbara see separate list.

# INDIAN RANCHERIAS

# SANTA BARBARA MISSION

in Bancroft Library

The following list of rancherias is compiled from a copy made by A. Pinart in 1878 of the Book of Baptisms of Santa Barbara Mission (Libro de Bautismos, Mision Santa Barbara). It is apparently a verbatim copy and includes dates of baptisms by years, the names of Indians baptized, and rancherias to which they belonged. Dates in Book of Baptisms run from 1786-1825.

Figures in () after rancheria names indicate number of times spelling occurs in Book of Baptisms; figures in () after dates, number of Indians baptized that year.

Rancheria	Year of Baptisms	No. of Indians	Remarks
<del>Achiligue</del> (1) Achililigo	1804(1)	1	
Acquesch <sup>u</sup> cmoc (1)	1792 (1)	1	
Acsu(1)	1791(1)	1	Compare Aquitsumu
Aguasna(1) Aguasnon(1)	1787(1); 1803(1)	2	
My { Machali en una de las yslas (1)	1792(1)	1	Initial <u>Al</u> probably mistake in Pinart's copy for M of original. Cf. Maschal; Miasap; Miguigui
Miasap(1)	1791 (1)	1	
Miguigui(1)	1788(1)	1	
g Aquepe(1)	1804(1)	1	Compare Tequeps
Mihausapip <del>Alibausapit</del> (1)	1788(1)	1	
Alcaz(9) Alcas (9) Alcajch (6) Alcaza (1) Alcahes (1) Alcahjs(1) "Alcas or San Rafael" (1)	1787(15); 1789(6); 1791 (2); 1792 (1); 1798(1); 1800(3); 1802(1); 1803(4)	34	Compare Arcaj. <u>Arcaaz</u> .



Santa Barbara 2

Rancheria	Year of Baptism	No. of Indians	Remarks
Anajue (8)	1788-1803 (9)	9	
<del>Aptanami</del> (2) Ajtanamú	1818(2)	2	
<del>Aquitsumu</del> (3) + 6 <del>Aquitsumu</del> (5) <del>Aquitsigma</del> (1) Acchumu (1)	1788-1805 (16)	16	Compare <u>Acgu</u>
<del>Alcaj Areaj</del> (2) Alcaaz Areas (1)	1788(3)	3	Compare Alcaz
Ausleyec (1) Ysluyc (1)	1787(2); 1789(1)		
Caieguas (1)	1803(1)	1	
"Cajats (on the island)" (20)	1787-1803 (15); 1814(9); 1815(10);	46	
"Cajats on the island of Enemess (1)"	1816(4); 1818(1); 1819(4); 1822(3)		
"Cajatsa on the island" (5)			
Cajatsa (2)			
Cajatssa (1)			
Cajachs (1)			
"Jajas on the island(1)			
Calahuasa (20)	1787-1798 (8);		
Calahuacha (1)	1800(8); 1802(2);	29	
Calabasa (2)	1803(8); 1804(2);		
Calabaza (1)	1811(1)		
Calabazat (1)			
Calabauaxa (1)			
Casil (23)	1787-1799 (13);		
Casili (1)	1800-1804 (14)	27	
Cassi (3)			



Santa Barbara 3

Rancheria	Year of Baptism	No. of Indians	Remarks
s/ Castoi (1) Castoi (1)	1787 (4)	4	
s/ Ca/tait (1)	1803 (1)	1	
Cartec (1)	1820 (1)	1	
"Cchiucchiuc (on the island)" (3) Chiuchiu (2) Siucsiu (3)	1797 (1); 1798 (1); 1803 (1); 1816 (2); 1814 (3); 1815 (2)	10	
"Chahua on the island" (1)	1803 (1)	1	
u/ Chailon (1)	1825 (1)	1	
Chniguas (11) Chniguas (1) Chnigua (1) Chniguas (1) Sniguas (2) Snihuas (1) Sniguaj (2) Snihuaj (7) Esnigua (1) Esniguaja (1) Esniguaja (1) Ysniguajua (1) Ysniguaga (1) Ysniguaja (1) Ysniguaja (2) Inigua (1) Nigua (1) Niguasa (1) Niguasa (1) Niguaxa (1)	1787-1798 (25); 1800-1805 (12); 1812 (5)	42	
"Cholossos on the islands" (5) Cholosos (1) Choloxos (1) Cholocoss on the opposite island (1)	1810 (3); 1814 (1); 1815 (5)	9	



Santa Barbara 4

Rancherias	Year of Baptism	No. of Indians	Remarks
Coloc (18) Coloco (1) Holoc (2) Coloc, alias El Paredon (1)	1788-1799 (13); 1800-1804 (10)	23	
Coochu (1) Coocho (1) Coochup (1)	1791 (1); 1795 (1); 1820 (1)	3	
Cuyamu (10) Cuyamo (5) Cuyam (1) Cuyas (1)	1787 (4); 1789 (1); 1800 (2); 1803 (7); 1812 (2); 1820 (1)	17	
Eljman (1)	1803 (2)	2	
Eluaxcu (yslas) 7 Elchuascui (3)	1814 (3); 1815 (8); 1816 (3)	14	
Geliec (20) Gelloc (4) Geliet (1) Geluec (1) Gelieque Gelie (1) Elihec (1) Eliet (1) "Geliec ó Las Llagas" (1) "ra. de Las Llagas ó Heliyic" Geliga (1)	1787 (20); 1789 (5); 1791 (2); 1793 (1); 1796 (1); 1797 (3); 1798 (2); 1800 (1); 1803 (10)	45	
Gelma (1) Selma (1)	1788 (1); 1792 (1)	2	
Gelo (33) Gelo or S <sup>m</sup> Miguel (1) Gelui (1) 1787	1787 (25); 1789 (4); 1791-1800 (10); 1803 (29); 1804 (1)	69	
Guainonas (1)	1786 (1)	1	



Santa Barbara 5

Rancherias	Year of baptism	No. of Indians	Remarks
Q. Gualagu <sup>a</sup> sac (1)	1792(1)	1	
Gucsapit (1)	1788(1)	1	
Guelegimena (1)	1789(2)	2	
Gelexmona (1)			
Guelecme (1)	1796(1)	1	
Guima en las yslas (1)	1814(1)	1	
Guisapa (2)	1791(2);		
Huisapa (7)	1800-1805 (10)	12	
Gisap (2)			
<del>Hiat (1)</del> Miat (1)	1789(1)	1	
<del>Hacoto (1)</del> Stnococho (1)	1797(1)	1	
Huajutach (1)	1799(1)	1	
Hueleguimit			
"Hueleguinit en la sierra" (1) ^	1793(1)	1	
Huililic (10)	1788 (6); 1791 (2);		
Huililicqui (3)	1796-1799 (5);		
Huililicque (1)	1800 (3); 1801 (1);		
Guililic (1)	1803 (6); 1805 (1);	27	
Guiligi (1)	1812 (3)		
Guiligui (1)			
Guililigue (1)			
Uililic (2)			
Janaya (8)	1786 (2); 1787 (10);		
Janayan (3)	1795 (3); 1788 (2)		
Janaja (1)			
Janagua (1)			
Janayat (1)			
Janagan (2)			
Jonjonata (1)	1803(1)	1	



Rancheria	Year of Baptism	No. of Indians	Remarks
"Lacayamu en las Yslas (6) Lacayamu (2) "Lacayamu en las yslas (3)	1802 (1); 1803 (2); 1814 (2); 1815 (3); 1816 (6);	14	
"Liam (2) "Liam en la ysla (1) "Liam en la ysla en frente" (1)	1803 (1); 1811 (1); 1814 (7); 1816 (1); 1817 (1);	11	
"Lupus en la ysla de Enemes" (1)	1791 (1)	1	
Malapuana (1) Malapua (1)	1799 (1); 1819 (1)	2	
"Maschalo en las yslas" (2) "Maschal (ra de la Ysla)" (1) "Mastchaala (en las yslas)" (1) "Maschala (yslas)" (2) "Maschal (en las yslas)" (12) "Maschal (en la ysla en frente)" (1) Masax (1)	1787 (1); 1791 (1); 1795 (1); 1803 (4); 1811 (3); 1814 (5); 1815 (11); 1816 (1); 1819 (1);	28	
Matilra (1)	1789 (1)	1	
Matsnojo (1) <del>Matsnojo</del>	1796 (1)	1	
Miasap (6) Miasapa (1) Miosap (1) Misops (1)	1791 (5); 1793 (1); 1799 (1); 1800 (2); 1805 (1)	10	
Miguigui (50) Miguijui (10) Miguihui (2) Miguihui ó Dos Pueblos (1)	1787 (3); 1788-1799 (25); 1800 (21); 1802 (2); 1803 (66)	117	
Milolahuō en las yslas (1)	1802 (1)	1	



Rancheria	Year of Baptism	No. of Indians	Remarks
b/ Misopsno (12) Mishopsno (10) Misops (1) Michopsno (3) Misopino (1) Mishopsno (alias Carpin- teria) (1) Pisopsno (1)	1788 (2); 1789 (5); 1791 (3); 1794 (1); 1796 (1); 1797 (7); 1799 (1); 1800 (4); 1803 (3); 1804 (4)	32	
"22 Octubre fue bautizado el primero niño de los Tulares nacido en el ra. de <u>Nalpuah</u> cerca de los Tulares (M)	1798	1	
Nanaguani (yslas)	1815 (1)	1	
Niacia en las yslas (1)	1814 (1)	1	
M Milaluie en la ysla (1)	1795 (1)	1	
Nimquelquel (en las yslas) (1)	1814 (1)	1	
Onosyot (1) Onosio (1) Onoaso (1) Onogso (1)	1787 (1); 1788 (2); 1789 (1); 1792 (1)	5	
Onomgio (5) Ononjio (2) Onogio (1) Onumio (1) Honomgio (1)	1788 (2); 1789 (6); 1791 (2); 1796 (1)	11	
Saccaya (4) Sajcaya (8) Sacaiya (1) Sajcaia (2)	1788 (2); 1791 (1); 1800 (1); 1801 (2); 1803 (7); 1804 (3); 1805 (1); 1812 (1)	18	



Rancherias	Year of Baptism	No. of Indians	Remarks
Salagua (13)	1787 (10); 1791 (3);	29	
Salaguas (5)	1792 (1); 1795 (1);		
Salahuas (2)	1796 (2); 1798 (1);		
Salaguaj (1)	1799 (2); 1800 (1);		
Salaguet (1)	1802 (3); 1803 (5)		
Salahuax (1)			
Chalaguas (1)			
Chalagua (1)		131	
Salagua o El Montecito (3)			
Salagual o de Montecito (2)			
Saspili (36)	1787 (49); 1789 (15);		
Saxpilil (16)	1791 (6); 1792 (2);		
Saspilil (5)	1793 (1); 1794 (3);		
Xajpilil (5)	1795 (2); 1796 (6);		
Sajpilil (7)	1797 (6); 1798 (1);		
Sacpilil (2)	1799 (5); 1801 (1);		
Sajpilil (5)	1802 (1); 1803 (30);		
Sacpilil (2)	1804 (1); 1805 (1)		
Saxpilil (12)			
Sagxpilil (1)			
Saspil (1)		9	
ra. de S Gabriel de			
Saxpilil (1)			
Saspili vulgo Mescaltitan (1)			
Sasguagel (4)	1802 (1); 1803 (1);		
Sasuaguel (2)	1814 (2); 1815 (4);	1	
Sashuaguel en las yslas (1)	1816 (1)		
Yshuegel en las yslas (2)			
Sasuo (1)	1788 (1)	1	
To next page <u>Sauetu (1) Sciuctu</u>	1787 (1)	1	
Siguaya (4)	1787 (1); 1791 (1);	31	
Sihuaya (5)	1795 (6); 1797 (3);		
Siguuia (1)	1799 (1); 1803 (2);		
Silguaya (1)	1800 (1); 1805 (5);		
Siguay en la sierra (1)	1812 (7); 1815 (4)		
Siuhaya (3)			
Siiuaya (1)			
Yiguaya (2)			



Rancheria	Year of Baptism	No. of Indians	Remarks
·Siguicon(3) ·Siguecom(1) ·Sigueco(1) ·Siguiccomo(1) ·Siuison(1) ·Siuicon (4)	1789 (1); 1800(1); 1803(2); 1804(1); 1805(1); 1812(1); 1815(1); 1818(6)	14	
·Sisabanonase(1)	1786(1)	1	
·Sisuchi (29) ·Sisuchy (2) ·Sesuchi(1) ·Sisutxi (1) ·Sisuchi 3 de la Quemada (1) ·Susachie(1)	1787 (3); 1788 (1); 1789 (2); 1791 (1); 1795 (1); 1797 (3); 1798(4); 1800(16); 1801 (1); 1803 (25)	57	
→ ·Siuche (2) Siuctu ·Siugchi (1) Siugetu ·Siichi (1)	1788 (3); 1789 (2)	5	Compare Siugtu
·Siugtu (15) ·Siuctu (8) ·Siujtu (21) ·Siugtu cerca del Presidio (1)	1787 (3); 1788 (5); 1789 (8); 1798 (2); 1796 (2); 1797 (31); 1799 (1); 1800 (4); 1802 (3); 1804(3); 1808 (1); 1803 (8)	71	Compare Siuche, Siutu
·Siutu (8) ·Siut (3)	1787 (10); 1789 (2); 1793 (1)	13	Compare Siugtu
·Sitās (1)	1799 (1)	1	
·Sisolop (1) ·Chicholops (1) ·Chicholop (2)	1803(3); 1804(1)	4	
·Snieu(1) Stucu	1800(2)	2	



Rancheria	Year of Baptism	No. of Indians	Remarks
·Snojosa (4)	1787 (1); 1789 (2);	13	
·Snojs (4)	1791 (1); 1796 (1);		
·Sinexo (1)	1803 (1); 1804 (1);		
·Sinojs (1)	1805 (2); 1812 (4)		
·Senojoch (1)			
·Scinogto (1)			
·Tsnojotzo (2)			
·Snajalayegua (14)	1787 (2); 1788 (1);	44	
·Snajalayehua (6)	1791 (2); 1794 (1);		
·Snajalegue (1)	1795 (2); 1796 (7);		
·Chnajalayegua (3)	1799 (1); 1800 (4);		
·Esnaajalayegua (1)	1802 (1); 1803 (3);		
·Esnaajalegue (2)	1804 (5); 1805 (8);		
·Ynajalayegua (1)	1811 (1); 1812 (3);		
·Najalayegua (4)	1814 (1); 1819 (1);		
·Najaliegua (1)			
·Naxjalajagua (1)			
·Nisalalayegua (1)			
·Jalayegua (1)			
·Soctonocumu (2)	1791 (1); 1795 (1);	3	
·Sotonocmo (1)	1804 (1)		
·Somes (4)	1789 (5)	5	
·Sonechi (1)	1791 (1)	1	
·Sucu (1)	1791 (1); 1794 (1);	3	
·Chucu (1)	1803 (1)		
·Chuccu ó el Rincon (1)			
·Stucu (11)	1787 (6); 1789 (8);	41	
·Estucu (7)	1791 (2); 1793 (1);		
·Stucu en la sierra (1)	1796 (1); 1800 (1);		
·Tucu (4)	1801 (5); 1803 (1);		
·Tucui (1)	1804 (12); 1788 (4)		
·Taxlipu (4)	1818 (7); 1825 (1)	8	
·Taislipu (1)			



Rancheria	Year of Baptism	No. of Indians	Remarks
q Tegueps (32)	1788 (6); 1891 (8);		
Tequeps (25)	1793 - 1799 (11);		
q Teguepsch (2)	1800 (10); 1802 (2);	69	
q Tegeps (1)	1803 (15); 1804 (15);		
	1811 (2).		
"Tequepitt (Uquepiti)" 1 Tequepitz	1788 (3) Te	3	
Tiguesco (1)	1791 (1)		Compare Siguicon
Toloesusee (1) Tolocemoco	1792 (1)	1	
Tuac (3)	1788 (3)	3	
Tucan en las yslas (1)	1803 (1)	1	
Uchapa (8)	1797 (1); 1800 (4); 1803 (2); 1804 (1);	8	
Viapo (1) Usapa	1800 (1)	1	
Xilit (1)	1787 (1)	1	
Yalahuay (1)	1805 (1)	1	Compare Salaguay
Ychemen (yslas) (1)	1803 (1)		
Ychuemam (1)	1814 (1)	2	
Ynepe (1) Ynoxo	1787 (1)	1	
Yout <sup>u</sup> (2)	1787 (2)	2	
Yuctu (1)	1787 (1)	1	
J/ Xumaliguo (1)	1800 (2)	2	
Yxaulo (1)	1825 (1)		
y/ Ysaulo (1)	1818 (1)	2	



Mupu

Central dialect

Chumashan

Chumash III

Carded

Vocabulario del Idioma Mupu o  
de Sta. Paula y Camulos

Obtenido de la muger de Roberto Salazar, India  
de Sta. Paula

San Buenaventura, Septb. 30, 1878

Alph. Pinart

(Vocabulary of the Mupu language or of Santa Paula & Camulos  
obtained from the wife of Roberto Salazar,  
an Indian woman of Santa Paula)

Vocabulary of "Mupu or Santa Paula and Camulos" obtained by  
A. Pinart at San Buenaventura, Sept. 30, 1878 from the wife of  
Robert Salazar, an Indian woman of Santa Paula

Original MS vocabulary signed by Pinart, No. 34983, Pinart  
Collection, Bancroft Library

Note: Pinart's č = ch; š = sh



Pinart Mupu 1

III

✓ 1

pakeet

✓ 2

tis<sup>✓</sup> kom

✓ 3

masex

✓ 4

to ku mu

✓ 5

itipakees

✓ 6

itiiskom

✓ 7

itimasex

✓ 8

malana

✓ 9

tse

✓ 10

kas<sup>✓</sup> kom

✓ La tierra (earth)

siska

✓ El Cielo (sky)

alalpai

✓ Estrella (star)

akxeus

✓ luna (moon)

ahuai

✓ El sol (sun)

isana

✓ La mañana (morning)

tsominaxiet

✓ El dia (day)

neakasaknu<sup>(i) ei</sup>

✓ La tarde (afternoon)

nacsmaie

✓ La noche (night)

tsulku

✓ El viento (wind)

tsak tene<sup>u</sup>

✓ Esta lloviendo (It is raining)

kstugua

✓ La nieblina (<sup>mis</sup> fog)

askom

✓ Arco-iris (Rainbow)

h<sup>✓</sup>astithoi

✓ Trueno (thunder <sup>clap</sup>)

ox'koho

✓ Frio (cold)

tripeiux

✓ Tengo frio (I am cold)

koxtoho

✓ Caliente (hot)

Cisana



✓ Tengo calor (I am <sup>warm</sup> hot)	Kapaksa
✓ Sierra (mountain)	heisup
✓ Loma (hill)	paketisup
✓ Cañada ( <del>low</del> canyon)	esimaha
✓ El río (river)	sautham
✓ Agua (water)	tsō
✓ Piedra (stone)	xeip
✓ Arena (sand)	kas
✓ El mar (sea)	simoho
✓ Isla (island)	skxelmes
✓ Pescado (fish)	ēocanes
✓ Salmon	poiok
✓ Sardina	s ex
✓ Lampreia (lamprey)	skuntaā
✓ Gaviota (sea-gull)	aneso
✓ Alcatraz (Pelican)	pelepes
✓ Gavilan ( <del>Pelican</del> <del>sparrow</del> hawk)	Kuic
✓ Lechuza (Barn owl)	S enee
✓ Tecolote (owl)	muhu
✓ Cuervo (crow)	ahauas
✓ " grande (large crow) Raven	kleu
✓ Chanate (blackbird)	cooko
✓ Pajaro azul (bluebird)	c at
✓ Chuparosa (hummingbird)	iu xnotō
✓ Perro (dog)	ōteheniuas



✓ Gato-montes <sup>Babcat</sup> (Mountain cat)	Alxai
✓ Coyote	alaxuel
✓ Zorra (fox)	ahu
✓ Zorrito <sup>little fox</sup>	tax'ama
✓ Leon (lion)	tak kem
✓ Orso (bear)	xus
✓ Venado (deer)	ue
✓ Tejon (badger)	alus-es
✓ Ardilla (squirrel)	pistuk
✓ Ardilla volador (flying squirrel)	icnò
✓ Liebra (hare)	ma
✓ Conejo (rabbit)	timene
✓ Tortuga <sup>tortoise</sup> (turtle)	saak
✓ Sapo (toad)	xuetet
✓ Cachora (lizard)	olpo
✓ Vibora ( <del>viper</del> Rattlesnake)	x'sap
✓ Culebra (snake)	psoś
✓ Casa (house)	hap
✓ puerta (door)	ikeip
✓ apertura de la puerta (opening of the door)	ciś naua
✓ Lumbre (fire)	nò
✓ Cenizas (ashes)	ix'sa
✓ Humo (smoke)	itohu <sup>o</sup>
✓ Mortero (mortar)	alkapu <sup>s</sup>
✓ Mano del mortero (pestle)	tsuni <sup>e</sup> ok
✓ Machucar (to pound)	kiuex's



✓ Corra (basket)	huatek	
✓ Corrita (little basket)	ksieuas	
✓ Corrita-cachucha <sup>little</sup> (measuring basket)	hepsu	
✓ Hombre (man)	Ataxac	
✓ Muger (woman)	xanua	
✓ Muchacho (boy)	kunup	
✓ Muchacha (girl)	xanua	
✓ Padre (father)	koko	
✓ Madre (mother)	Ktoche	
✓ Hijo (son)	ktaneu	
✓ Hija (daughter)	kcaai	
✓ Hermano mayor (elder brother)	K kami)	✓ The same for sister
✓ Hermano menor (younger s <sup>r</sup>	ciicic)	
✓ Abuelo (grandfather)	cnene	
✓ Abuela (grandmother)	csmama	
✓ Tio por padre (Uncle on father's side)	canis	
✓ Tio por madre (Uncle on mother's side)	ctata	
✓ Tia (aunt )	tsaba	
✓ Sobrino (nephew) ; Sobrina (niece)	tskuna	
✓ Cuñado, a (Brother or sister-in-law)	tsmuinet	
✓ Nieto, a (grandchild)	kkum	
✓ Huerfano (orphan)	opx'on	
✓ Cachimba (pipe)	tipx'op	
no Chumash equiv. — Chupar (to smoke)		
✓ Tobacco	500	



✓ Cabeza (head)	pieues
✓ Cabellos (hair)	hipsiaas
✓ Canas (gray hair)	pohuos
✓ Le frente (forehead)	kusax'
✓ Ojos (eyes)	Ptekx
✓ Nariz (nose)	pnux's
✓ Boca (mouth)	pykx
✓ Oreja (ear)	ptux'
✓ La barba (chin)	pxanax'an
✓ Las barbas (beard)	patsis
✓ Pesquezo (neck)	pakxeleu
✓ hombro (shoulder)	px'enen
✓ Parte anterior del brazo (anterior parte of arm) = forearm }	puačax
✓ Brazo (arm)	psipuk
✓ La mano (hand)	kpu
✓ Dedo (finger)	puxlia
✓ Uñas (nails)	sexhuai
✓ Pecho (breast)	pkeux
✓ Corazon (heart)	ppkos
✓ Barriga (abdomen)	pkep
✓ La sangre (blood)	aniuas
✓ Los músculos (muscles)	piko
✓ Rodilla (knee)	pistukul
✓ Pierna (leg)	pyk
✓ Tobillo (ankle)	pšoo
✓ El talon (heel)	posos
✓ El pie (foot)	ptem



✓ De~dos del pie (toes)	puxlia
✓ Dormir (to sleep)	kukue
✓ Estoy cansado (I am tired)	kenalksaksá
✓ Tengo hambre (I am hungry)	Ktolok
✓ Comer (to eat)	Kkolilo
✓ Tengo sed (I am thirsty)	kkpekx
✓ Beber (to drink)	ukakmil
✓ Ciego (blind)	almaxá
✓ Sordo (deaf)	tsisauos
✓ Mudo (dumb)	emue
✓ Cojo (lame)	alkoio
✓ Enfermo (sick)	alčuikša
✓ Sano (well)	altax'tax'set
✓ Ha se murio (He is dead)	nesakotiple
✓ Difunto, cadáver (corpse)	šaksánoc



Powers, Stephen : Nissenan vocabulary



STEPHEN POWERS' NISSENAN VOCABULARY, BEAR RIVER DIALECT

The following Nissenan vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California, Bancroft Library

Neeshenan Vocabulary -- Bear River to the  
Cosumnes -- Bear River Dialect

- |                                  |                   |
|----------------------------------|-------------------|
| 1. Man                           | neeshenam, maideo |
| 2. woman                         | oülleh            |
| 3. boy                           | mana              |
| 4. girl                          | connah            |
| 5. infant                        | lih lyh           |
| 6. My father (said by son)       | nie teh           |
| 7. My father (said by daughter)  | " "               |
| 8. My mother (said by son)       | nie neh           |
| 9. My mother (said by daughter)  | " "               |
| 10. My husband                   | nie yeeup         |
| 11. My wife                      | nie cülleh        |
| 12. My son (said by father)      | nie elih, elyh    |
| 13. My son (said by mother)      | " "               |
| 14. My daughter (said by father) | nie pom           |
| 15. My daughter (said by mother) | " "               |
| 16. My elder brother             | nennopem, nie keh |
| 17. My younger brother           | nie tunem         |
| 18. My elder sister              | nie atèh          |
| 19. My younger sister            | amupem, nie atèh  |



20. An Indian neeshenam, haylin

21. People neeshenam, haylin

22. Head tsoll

23. Hair onoh

24. Face maccóh

25. Forehead soon

26. Ear bonnèh

27. Eye hin

28. Nose coal

29. Mouth sim

30. Tongue en

31. Teeth chowah

32. Beard moassus

33. Neck coóesue

34. Arm yim

35. Hand mah

36. Fingers hunum mah

37. Thumb nem mah

38. Nails beecheh

39. Body ouh

40. Chest tootoo

41. Belly pottoam

42. Female breasts meen

43. Leg hoëy

44. Foot pi

45. Toes hunum pi

46. Bone büm

47. Heart hönimkoko

48. Blood seddeh

49. Town, village, hoópoosy

50. Chief hook

51. Warrior yowetoh

52. Friend heskuh

53. House oüh

54. Skin lodge

55. kettle oam loyuh  
(oam = stone)

56. Bow pundue

57. Arrow (Auburn) olaoh  
(B. River) punnun

58. Axe, hatchet lahseh  
(hunum lahseh hatchet)

59. Knife bossòh

60. Canoe cáncá

61. Moccasins moccòh (Piute)

62. Pipe pánemcoolah

63. Tobacco pan = panem =  
wild tobacco

64. Sky hippinecah

65. Sun ohpy

66. Moon poambuo



Powers Niasenan 3

67. Star	pokédulla	90. Hill, mountain	yamun
68. Day	heddemocuh	91. Island	ah-il
69. Night	poh	92. Stone, rock	oam
70. Morning	yawcuh	93. Salt	boh
71. Evening	büyhaüh (hayuh)		
72. Spring	yomen	94. Iron	Inlalle, inlallemo
73. Summer	okümin	95. Forest	chapa, chapody, chata
74. Autumn	yoalmen	96. Tree	Cha
75. Winter	simmen	97. Wood	cha
76. Wind	móneu	98. Leaf	back
77. Thunder	yówoh	99. Bark	cáppoon
78. Lightning	wispill	100. Grass	popo; cheewee = clover; boopah = bunch- grass
79. Rain	bi		
80. Snow	coah	101. Pine	toan = pine nuts toanem cha
81. Fire	sah	102. Maize	maie
82. Water	mool (pond) (moh = water)	103. Squash	calabassa (Spanish)
83. Ice	kokin	104. Flesh, meat	wak = meat dupem wak = deer meat
84. Earth, land	cou	105. Dog	sooh
85. Sea	toanuh	106. Buffalo	
86. River	sayoo	107. Bear	cappa
87. Lake	mool	108. Wolf	dappah = coyote
88. Valley	Húnum/chuka = } little valley	109. Fox	how
89. Prairie	tukü, tuküdy		



110. Deer dupem

111. Elk w<sup>^</sup>een

112. Beaver kakke

113. Rabbit, hare / pallal = rabbit; boyeh = hare

114. Tortoise

115. Horse caballo [spanish]

116. Fly émalooloo

117. Mosquito dookooley

118. Snake

119. Rattlesnake soaluh  
cosemoh (Auburn dialect)

120. Bird t<sup>u</sup>tuh

121. Egg Pokpok

122. Feathers ya<sup>h</sup>h

123. Wings nepem ya<sup>h</sup>h

124. Goose lou<sup>h</sup>h

125. Duck lotuh  
(mallard)

126. Turkey waholloh

127. Pigeon hahn

128. Fish hoallee

129. Salmon myh

130. Sturgeon nepem hoalmye

131. Name yah

132. White cokkoh

133. Black peeboot

134. Red choopap

135. Light blue coachiss

136. Yellow bowbow

137. Light green coachiss

138. Great, large Nepem, haylin  
nem = big  
nepem = bigger

139. Small, little hunum  
pattem = smallest

140. Strong teektee

141. Old nennoh

142. Young pattem, lye = babe

143. Good wenneh

144. Bad wassyeh

145. Dead woanoh

146. Alive hoansip

147. Cold pooitter

All  
Indians  
are very  
inexact  
in  
colors



148. Warm, hot	peedep	169. One	wukteh
149. I	ne	170. Two	pen
150. Thou	me	171. Three	sapwe, shapwe
151. He	mooum	172. Four	chuch
(Very seldom used)		173. Five	mowk
152. We	nehs	174. Six	tumbo, timbo
153. Ye	me	175. Seven	topwe
154. They	hodoamwah	176. Eight	penohwe
155. This	moh	177. Nine	pellooh
156. That	meanandeh	178. Ten	machum
157. All	canteh	179. Eleven	machum wukteh
158. Many, much	hellim	180. Twelve	" pen
159. Who	mennch ? (interrog).	181. Twenty	wittapa
160. Far	hada,	182. Thirty	machangwatta
(hadangeou=far place)		183. Forty	penappa
161. Near	hedde	184. Fifty	penna/penne/machum
hadamnee = nearer		185. Sixty	sapwe happa
162. Here	neekoidoh	186. Seventy	" " machum
163. There	Keewee, keenundy, muh	187. Eighty	etc. etc.
164. Today	hidokko	188. Ninety	
165. yesterday	kypen	189. One hundred	machum happa
166. Tomorrow	yawak	190. One thousand	
167. Yes	haey	191. To eat	pap
168. No	coalloey	192. To drink	moh
169. One	wukteh		



193. To run	lasseh	chap	
194. To dance	cammeh		204. To come hayweych
195. To sing	soal		205. To walk ooyem (or) pynum yenneh to walk afoot
196. To sleep	tueh		
197. To speak	yappýtoo		206. To work towhan
198. To see	ayn		207. To steal nassoo
199. To love	ániktoto		208. To lie poolah
200. To kill	woantip		209. To give mesh
201. To sit	nasskit		210. To laugh küyup
202. To stand	boakittuh		211. To cry woh
203. To go	yenneh		

Powers, Stephen, Neeshenan Vocabulary, Bear River Dialect, Ms.  
in Benj. Hayes' Scrapbook of Indians of Calif., Bancroft  
Library.

Note: -- Comparison of the above vocabulary with a MS by  
Powers shows it to be in Powers' handwriting. The  
list of words is the same as that in Powers Ni-shi-nam  
Vocabulary published in Contributions to Amer. Ethnol.,  
III 588-598; the spellings however are entirely dif-  
ferent and there are a few additional notes.--  
S.R. Clemence, 1917.



STEPHEN POWERS' GALLINOMERO VOCABULARYLOWER RUSSIAN RIVER  
&  
SANTA ROSA PLAINS

The following Gallinomero vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California, Bancroft Library.

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Gallinomero Vocabulary -- Lower Russian River & Santa Rosa Plains  
(Arranged after your list of words)

---

1. Man	ataboonya boonya chuboona	
2. Woman	bai, baaiyah baiya	
3. Boy	Ootu	
4. Girl	mataweyaye	
5. infant	ootu	
6. My father (said by son)	ahmen, ahmedde	
7. My father (said by daughter)	" "	
8. My mother (said by son)	owkatchey (totcheday mother)	
9. My mother (said by daughter)	"	
10. My husband	owkataboonya	
11. My wife	owkeyboi, owkeybai	
12. My son (said by father)	owkootu	
13. My son (said by mother)	"	
My daughter (said by father)	owkey mataweyaye	
15. My daughter (said by mother)	"	
16. brother	nadeh	
17. Greater brother	batch nadeh	
20. An Indian	ataboonya, cha (In composition)	



Powers Gallinomero 2

21. People	atata, Pomo (in Pomo dialect) callecha white man		
22. Head	shinna	82. Water	aca, ca (ca in Pomo dialect)
23. Hair	haëy	84. Earth, land	ama
24. Face	hoomateh	85. Sea	acata
27. Eye	hoocy	86. River	bida'cha
30. Tongue	hibba	87. Lake	cahto
35. Hand	tana	88. Valley	ki (Pomo dialect)
45. Toes	echna	92. Stone, rock	cabeh
46. Bone	echa	96. Tree	calleh
47. Heart	boat	97. Wood	moosoo
48. Blood	achet	100. Grass	cadeh
50. Chief	atópte	101. Pitch pine	chome chadela (in Pomo dialect)
52. Friend	acan	105. Dog.	hiyu
53. House	atcha	108. wolf coyote	dohey
56. Bow	shemey	110. Deer	beeshah
57. Arrow	tsuuh	118. Snake	moosalla
64. Sky	beecey	119. Rattlesnake	mohte
65. Sun	hada	120. Bird	tseeta
67. Star	Camhun	127. Pigeon	tabata
68. Day	mahji		
71. Evening	duellate		
76. Wind	ihuaia = wind blows	128. Fish	asha
79. Rain	bahtae	131. Name	chachmo
80. Snow	saytu	132. White	calleh
81. Rife	oho		



Powers Gallinero 3

133. Black shakam
138. Great, large bata, ta (in composition)
139. Small, little ootu, ootugen
140. Strong yasich
142. Young ootu
143. Good oodu, ah
144. Bad bishitoo
145. Dead calla
147. Cold catseda
148. Warm, hot chottan
149. I ah, ahto, ahta
150. Thou ama, meto
151. He wemo, weme, weba, weban
152. We aya (?)
153. Ye meto
154. They teh, wemo
155. This mamo
156. That "
158. Many, much | tiedjawa
159. Who chacka? (interrog)  
(relative wanting)
160. Near shebal (Pomo dialect)
162. Here male, mahle
163. There nale
164. Today benta
165. Yesterday hoon



Powers Gallinomero 4

166. Tomorrow	oadu	199. To love	tudáwa
167. Yes	heo	200. To kill	matemána
168. No	teh	203. To go	hoalye
169. One	cha	204. To come	huodúna
170. Two	aco	205. To walk	owádeh waddúna (same as 'go' in past & future tenses)
171. Three	mesibbo	206. To work	tajelaynéke
172. Four	meta	207. To steal	dapomen
173. Five	tooshuh	208. To give	ichkana
174. Six	lancha	211. To cry	meeneh
175. Seven	latco		
176. Eight	cometa		
177. Nine	chaco		
178. Ten	chasúto		
182. Thirty	mechásoot		
189. One Hundred	chawado		
190 One thousand	chawe (?)		
191. To eat	chucha		
193. To run	pekeina (chop)		
194. To dance	coha		
197. To speak	kwar (say)		
198. To see	chadúna		

Powers, Stephen, Gallinomero Vocabulary, MS, in Benjamin Hayes' Scrapbook of Indians of California, Bancroft Library.

Note: The above vocabulary is found by comparison with a MS by Powers to be in his own handwriting. It is only a part of the vocabulary published in contributions to N. A. Ethnology, III, 494-502; the spellings in the two vocabularies are entirely different and in several instances the definitions themselves are different.-- S.R.Clemence, 1917.



STEPHEN POWERS PALEGAWONAP VOCABULARY

KERN RIVER

Carded

The following Palegawonap vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of <sup>in Bancroft Library</sup> Indians of California. The lists are written in pencil on

thin paper apparently torn from a note book, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists. Comparison with a MS by Powers shows these vocabularies to be

Palegawonap Vocabulary — Kern River [my Tubotelobe la - CHM]

1. father	anan	17. woman	coyeem
2. mother	apcan	18. deer	tohoesl
3. sister	impiish	19. house	haneel
4. brother	nahleywin	20. boy	iowpeebeet
5. me	nehloet	21. girl	anaweeshpit
6. you	umpet	22. spirit	holwith
7. he	et	23. devil	apowinnuh
8. sun	tahl	25. thunder	haleelup
9. earth	serwahl	26. lightning	ayawuh
10. dog	poongool	27. death	tahl
11. coyote	isht	28. north	weenun
12. grizzly	oonul	29. south	weetangeek
13. lion	topoquit	30. east	tameek
14. salmon		31. west	talungohulewespan
15. water	pahl	32. white	posupweel
16. man	anghanil	33. black	togupweel



Powers Palegawonap 2

34. red	melmelupweel	41. nose	mopite
35. tree	oont	42. eye	poonsite
36.		43. head	koönte
37. stone	tuhut	44. hair	chomoante
38. fire	qucat	45. mouth	tawkunte
39. face	kuhjitz	46. tooth	tamunte
40. ear	nanghute	47. tongue	lalunte

Powers, Stephen, Palegawonap Vocabulary, MS, in Benj. Hayes' Scrapbook, Indians of California, Bancroft Library

Note: Ten words of the above vocabulary are published by Bancroft in his Native Races, III, 652, 1875.-- SRC.



## STEPHEN POWERS' MEWUK VOCABULARY

GARROTE, CALIF.

The following Mewuk vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California. The lists are written in pencil on thin paper apparently torn from a notebook, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists. { Comparison with MS by Powers show that the lists are in Powers' handwriting.

Meewoo Vocabulary -- At Garrote

tobacco	casoo	18. deer	awooyuh
1. father	upuh	19. house	oochuha
2. mother	utah	20. boy	echayleche
3. sister	<sup>e?</sup> tchteh	21. girl	cochache
4. brother	tachee	23. devil	soolehson
5. me	kan	24. God	heeayma
6. you	me	25. thunder	timoolayle
7. he	nehih	26. lightning	wilaypaype
8. sun	watoo	27. death	chamoosa
9. earth	toleh	28. north	tamoolch
10. dog	chookeo	29. south	chumetah
11. coyote	catowa	30. east	eesetoh
12. grizzly	<sup>s</sup> oorumite	31. west	olowetoh
13. lion	selescha	32. white	
14. salmon	cosoomah	33. black	soonunet
15. water	kikuh	34. red	yuhchuchip
16. man	meewa	35. tree	lama
17. woman	osuh		



Powers Mewuk 2

37. stone	sawa	61. sweet	chooza
38. fire	wookeh	62. big	oyaneh
39. face	makasuh	63. little	toonchiokhe
40. ear	toalkosuh	64. old	hoomilechke
41. nose	neetoh	65. young	enatimeh
42. eye	suntuh	66. hill	lemneh
43. head	hama	67. walk	wooneh
44. hair.	yooseh	68. touch	
45. mouth	awoh	69. stop	nootao
46. tooth	kutuh	70. fly	mawkeh
47. tongue	nepituh	71. see	sooyac
48. hand	tissuh	72. eat	sowuh
49. foot	nattsh	73. talk	leewakoh
50. snake	layotet	74. kill	yunakoh
51. mouse	oosoo	75. fight	nootoomateh
53. bird	cheeckuh	76. drink	oosuh
54. fish	ehwuh	77. do	tawanekeh
55. rain	nookah	78. run	hooateh
56. wind	canuma	79. jump	tooyangeh
57. bow	ongalet	81. have	amoomus
58. arrow	hoyangeh		
59. high	leelet		
60. long	walleeka		

(Scrapbook of)  
Powers, Stephen, Meewoc Vocabulary, MS, in Hays's Indians  
of California, Bancroft Library

Note: A large part of the above vocabulary (but with entirely different spellings) was published in Powers', Tribes of Calif., Contr. Amer. Ethnol., III, 538-549, 1877.-- SRC.



# STEPHEN POWERS' YOKUT VOCABULARY

The following Yokut vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California. The lists are written in pencil on thin paper apparently torn from a notebook, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists.

## ↓ Yocut Vocabulary

1. father	nupup	18. deer	hoyeh
2. mother	noam	19. house	hoh
3. sister	noötah	20. boy	pi
4. brother	nees	21. girl	mokella
5. me	na	25. thunder	memith
6. you	ma	26. lightning	talak
7. he	heh	27. death	azoonch
8. sun	ope	28. north	noto
9. earth	hoocheh	29. south	tokil
10. chehca	dog	30. east	homoate
11. coyote	kiyu	31. west	hosin
12. grizzly	nawal	32. white	sicocin
13. lion	wohesset	33. black	limie
14. salmon	kiohet	34. red	hapilca
15. water	ilic	35. tree	ootu
16. man	nono	37. stone	sileh
17. woman	mokella	38. fire	osit

↓ Comparison with MS by Powers shows it to be in Powers' handwriting.--ZS.R.Clemence



Powers Yokut 2

39. face	nawe	65. young	haohahme
40. ear	took	66. hill	ooloooh
41. nose	sinee	67. walk	na huettie
42. eye	oasa	68. touch	neweh
43. head	oohuh	69. stop	hehtam
44. hair	siliss	70. fly	hoyneh
45. mouth	samah	71. see	tasch
46. tooth	teleh	72. eat	hatch
47. tongue	talhath	73. talk	eatoh
48. hand	poonose	74. kill	hasawin
49. foot	tachats	75. fight	pachusun
50. snake	nasis	76. drink	ookonoh <sup>h?</sup>
53. bird	chinpi	78. run	leemeh
54. fish	loapin	79. jump	silteh
55. rain	sayal	80. work	tawhalch
56. wind	soco	81. have	nimba
57. bow	lucon	82. give	wahneh
58. arrow	tozose	83. can	na naseatch
59. high	waht	85. call	hooyul
60. long	"	86. want	hooyochul
61. sweet	kooyook	87. hear	lenah
62. big	koteh	88. think	chatemun
63. little	colich	89. yes	hoho
64. old	mocholo		

Powers, Stephen, Yocut Vocabulary, MS, in Hayes' Scrapbook of Indians of California, Bancroft Library

Note: The above is published as the vocabulary of the Wi-chi-kik in Powers' Tribes of Calif., Contr. Amer. Ethnol., III, 572-582, 1877. -- SRC.



## STEPHEN POWERS' SHASTEECA VOCABULARY

YREKA

Carded

The following Shasteeca vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in scrapbook of

Hayes' Indians of California. The lists are written in pencil on thin paper apparently torn from a note book and look as if they might have been made in the field.

The include the Indian words only with numbers referring to a key which precedes the lists. { These lists are in Powers' handwriting as found by comparing them with a MS by Powers.

Shasteeca Vocabulary -- Yreka

1. father	atata	19. house	umma
2. mother	uneeney	20. boy	chuca
3. sister	achukey	21. girl	geucheck
4. brother	calewa	23. devil	oosweh
5. me	ya	25. thunder	ikeamme
6. you	maye	26. lightning	edatchumo
7. he	<sup>a?</sup> hotsin	27. death	kedik
8. sun	choowat	30. east	ootsite
9. earth	tarak	31. west	oochupohit
10. dog	apsook	32. white	itaiyo
11. coyote	quatuc	33. black	apotellucha
12. grizzly	atachah	34. red	iquateh
horse	chatowuk	35. tree	sunach
13. lion	isheh	37. stone	itsa
14. salmon	ketuc (ketuc= come)	38. fire	imma
15. water	atsha	39. face	unnipsokook
16. man	odicka	40. ear	issok
17. woman	ellitcha		



Powers Shasteesca 2

41. nose	et	64. old	kiopoke
42. eye	oocy	65. young	uttukeyeh
43. head	charan	66. hill	wukweh
44. hair	imma	67. walk	tashan
45. mouth	ou	68. touch	itchekey
46. tooth	itcho	69. stop	itsa
47. tongue	anna	70. fly	noho
48. hand	apka	71. see	quemah
49. foot	upkoos	72. eat	tetaku
53. bird	chitoha	73. talk	tawesah
54. fish	ketah	74. kill	takahau
55. rain	dakeh	75. fight	chamooru
56. wind	aska	76. drink	teetchey
57. bow	chow	77. do	mukyesa
58. arrow	achet	78. run	tehayteh
59. high	wachaweh	79. jump	atchukoh
60. long	" (all same)	80. work	setekook
61. sweet	kowkeneh	81. have	idisooeh
62. big	kimpeh	82. give	tehteh
63. little	uttu	83. can	mah
		84. cannot	ammet mah

Powers, Stephen, Shasteesca Vocabulary, MS, in Benj's Hayes' Scrapbook of Indians of California, Bancroft Library

(with entirely different spelling)

Note: The above vocabulary is published in Powers' 'Tribes of Calif.', Contr. Amer. Ethnol., III, pp. 608-613, 1877.-- SRC.



The following Midoo vocabulary by Stephen Powers is one of several MS vocabularies by Powers in Hayes' (Scrapbook of) Indians of California. The lists are written in pencil on thin papers apparently torn from a notebook, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists. <sup>(These lists are in Powers' handwriting as shown by comparing them with a MS by Powers.)</sup>

Meidoo Vocabulary -- Oroville

1. father	nie coleh = my	19. house	we
2. mother	nie neh	20. boy	coleh
3. sister	nie cah	21. girl	kuleng coleh
4. brother	nie tune	25. thunder	huhnuhuu
5. me	ne	26. lightning	olelingkos
6. you	me	27. death	wanakeen
7. he	mom	28. north	noto
8. sun	pocum	29. south	caneh
9. earth	caweh	30. east	komo
10. dog	seyu	31. west	ty
11. coyote	olayle	32. white	ewawe
12. grizzly	muyde	33. black	ecumeh
13. lion	mapunda	34. red	t'ooo
14. salmon	miye	35. tree	cham
15. water	momeh	36. ground	
16. man	midoo	37. stone	ohm
17. woman	catee	38. fire	sum
18. deer	sumee	39. face	pomboco



Powers Midoo 2

40. ear	bono	64. old	canoan
41. nose	shumu	65. young	wedaka
42. eye	heene	66. hill	yamanee
43. head	onum	67. walk	ukoan
44. hair	"	68. touch	pokosey
45. mouth	cumbo	69. stop	beecin
46. tooth	chawa	70. fly	malys
47. tongue	ayne	71. see	chena = chehna
48. hand	ma mah	72. eat	pin
49. foot	piye	73. talk	wehweh
50. snake	solah	74. kill	wonatin
51. mouse	chuseh	75. fight	humpitu
53. bird	beëngkoteh	76. drink	moan
54. fish	maooh	77. do	ikelye
55. rain	cadeh	78. run	yingwo
56. wind	moonoo	79. jump	hukyen
57. bow	punda	80. work	tawale
58. arrow	noko	81. have	hakun
59. high	lalame	82. give	meey
60. long	"	83. can	unomayni
61. sweet	shudaka	84. cannot	ni = not
62. big	haylin	85. call	upes
63. little	wedako	87. hear	peene

(Scrapbook of  
Powers, Stephen, Meidoo Vocabulary, MS, in Hayes' Indians  
of California, Bancroft Library

Note: A large part of the above vocabulary is published in the  
vocabulary of the Hol-o-lu-pai in Powers' Tribes of Calif., Contr.,  
Amer. Ethnol., III, 588-596, 1877.-- SRC.



The following Winton Vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Scrapbook of Hayes Indians of California. The lists are written in pencil on thin paper apparently torn from a note book, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists.

Winton Vocabulary -- Shasta City

- |             |               |               |               |
|-------------|---------------|---------------|---------------|
| 1. father   | Tata hapa     | 17. woman     | pokta         |
| 2. mother   | tutu          | 18. deer      | nohp          |
| 3. sister   | lucut         | 19. house     | kehwei        |
| 4. brother  | clabeh        | 20. boy       | weetalea      |
| 5. me       | ne weneh we   | 21. girl      | poktalla      |
| 6. you      | me            | 22. spirit    | klees         |
| 7. he       | wetah         | 23. devil     | "             |
| 8. sun      | holol         | 24. God       | nomeklesstowa |
| 9. earth    | pamm um       | 25. thunder   | tumaka        |
| 10. dog     | sookooch      | 26. lightning | wallaka       |
| 11. coyote  | pooyook "     | 27. death     | meneh         |
| 12. grizzly | wemah         | 28. north     | wi            |
| 13. lion    | patet         | 29. south     | nor           |
| 14. salmon  | noos          | 30. east      | pooocete      |
| 15. water   | mem           |               |               |
| 16. man     | wintoo weetah |               |               |

Comparison of this vocabulary with a MS by Powers shows it to be in Powers' handwriting. The spelling of the Indian words is entirely different from that in Powers Winton Vocabulary, Contr. Amer. Ethnol. III, 520-28, 1877.



Powers Wintoon 2

31. west	nome	56. wind	cahah
32. white	chiah	57. bow	coolool
33. black	chooloola	58. arrow	nawt
34. red	taydeh	59. high	ollela
35. tree	meh	60. long	caylah
36. ground	pum	61. sweet	moonok
37. stone	sun	62. big	boheemeh
38. fire	poh	63. little	kootet
39. face	toom	64. old	keey
40. ear	mat	65. young	pawiutu
41. nose	sunch	66. hill	poozok
42. eye	tooh	67. walk	kiya
43. head	poyok	68. touch	elpata
44. hair	tomoye	69. stop	kaneykiyu
45. mouth	ke caul	70. fly	teewa
46. tooth	see	71. see	weeneh
47. tongue	tahathl	72. eat	bah
48. hand	sem	73. talk	teen
49. foot	my	74. kill	klawmuh
50. snake	sacath	75. fight	chlichobperch
51. mouse	chudeh	76. drink	boola
52. toad	{ toonolooceh	77. do	chenoo (da)
53. bird		78. run	ponotooin
54. fish		79. jump	hokilta
55. rain	soolot = trout	80. work	kletuk
	loohch		



powers wintoon 3

81. have	nee	85. call	neehna
82. give	needooya	86. want	eescudda
83. can	needoyeless	87. hear	mootuisilda
84. cannot	elaylessne	88. think	saythamana

Powers, Stephen, Wintoon Vocabulary, MS, in Benjamin Hayes' Scrapbook of Indians of California, Bancroft Library



Chamaecyparis lawsoniana

So to Mad River -



Taylor, Alexander Smith, 1817 - 1876 : Extracts from

Indianology of California

folder 1



Extracts from

ALEX. S. TAYLOR

INDIANOLOGY OF CALIFORNIA

Published in CALIFORNIA FARMER, 1860-1863



CLIPPINGS FROM TAYLOR, CALIF. FARMER INCORPORATED HEREWITH

- Vol. 14, No. 10, Nov. 2, 1860 Paragraph 17. [article has pp # 3 - # 20]
- Vol. 14, No. 12, Nov. 16, 1860 " 40 [ " " 35-47
- Vol. 14, No. 15 Dec. 7, 1860 " 65,66 [ " " 64,65,65X]
- Vol. 14, No. 21 Jan. 25, 1861 # 69 (last two-thirds of the article, beginning First Arrival of the Spaniards.)
- Vol. 14, No. 22, Dec. 1, 1861 , whole article
- Vol. 16, No. 16, Oct. 18, 1861 (We have the most important part. We lack the first 4 short pp. and the last part entitled Indians of Gt. Basin)
- Vol. 16, No. 13, Dec. 20, 1861 , whole article
- Vol. 16, No. 15, Jan. 3, 1862, almost entire article
- Vol. 16, No. 16, Jan. 10, 1862. A few short pp.
- Vol. 16, No. 17, Jan. 17, 1862. The first half of the article
- Vol. 16, No. 18, Jan. 24, 1862, a few pp.
- Vol. 16, No. 24, March 7, 1862
- Vol. 18, No. 3, First part article
- Vol. 18, No. 4, Oct. 3, 1862 A few pp.
- Vol. 18, No. 5, Oct. 10, 2 pp.
- Vol. 18, No. 6, Oct. 17, 1862, (the first half of the article)

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The following numbers in the California Farmer are quoted <sup>by Taylor</sup> from various authorities:

Vol. 14, Nos. 19, 20, 21, 22, 23, Jan. 11, 1861 to Feb. 8, 1861; Hugo Reid, Indians of Los Angeles Co. pub. in Los Angeles Star, in a series of 22 nos. from Feb. 24 - July, 1852.

Vol. 15, No. 17, June 21, 1861. Viscaino.

Vol. 15, Nos. 18 - 24, June 28, 1861 - Aug. 30, 1861.) Boscano,  
Vol. 16, Nos. 1 - 5, Sept. 6 - Oct. 11, 1861.....) Chinicchinich



CLIPPINGS FROM TAYLOR, CALIF. FARMER IN OUR FILES

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## INDIANS IN VICINITY OF SAN FRANCISCO

Alex. S. Taylor in his 'Indianology of California', published in the California Farmer, 1860-1863, writes as follows regarding the Indians in the vicinity of San Francisco.

13-4

Mar. 2, 1860

"According to Adam Johnston, Esq., Indian Agent for California in 1850 (as stated in Schoolcraft), the tribes who lived around the Mission of Dolores and Yerba Bueno, were the "Ahwashtes, 'Ohlones, 'Altahmos, 'Romanans and 'Tulomos". The 'Ohlones were likely the same called by the old priests, "Sulones;" "Solomnies;" the 'Sonomis were another."

May 31, 1861

Taylor again quoting the same passage from Johnston (Schoolcraft, Indian Tribes, p. 506, vol. 2) writes:

"The tribes of Indians upon the Bay of San Francisco, and who were, after its establishment, under the supervision of the Mission of Dolores, were five in number: the 'Ahwashtees, 'Ohlones (called 'Cóstanos or Indians of the Coast), 'Altahmos, 'Romanons, and 'Tuolomos. There were in addition to these, a few small tribes, but all upon the land extending from the entrance to the head of San Francisco Bay spoke the same language."

A.S. Taylor, Calif. Farmer, Vol. 13, No. 4, Mar. 2, 1860;

Calif. Farmer, Vol. 14, May 31, 1861.



## SEA OTTER

A.S.Taylor, quoting the account of Camille de Rocquefeuil of his voyage round the world, 1816-1819 (published in Modern Voyages and Travels, 5 vols. London, 1819), states that during the incursions of the Kodiaks from Bodega 1809-1811 about 10,000 sea otters were destroyed.

A.S.Taylor, Calif. Farmer, Oct. 24, 1862.



## MOUNDS NEAR MERCED RIVER & IN SANTA BARBARA COUNTY

A.S.Taylor in his 'Indianology of California published in the Calif. Farmer 1860-1863 writes as follows about the mounds near the Merced River; and in Santa Barbara County:

"Passing one fine afternoon in April 1852, from Mariposa to the Merced upper crossing, we found ourselves all at once on a high dry mesa of open prairie of probably a league in circumference. This mesa was completely covered with a series of small rounded mounds some 5 or 6 feet or more in height. There were none or very little signs of stones, and we remember at that time of its striking us as a new and singular feature in the scenery of California, and we were at once impressed that they were the remains or signs of an ancient cemetery of Indians, or some other kind of human handiwork. There must be several thousands of them. Very similar shaped mounds, but much smaller, are found near the point of the mesa overlooking the sea of the Dos Pueblos Rancho 9 miles N of Santa Barbara, and where Indians were numerous formerly. . . . The two immense mounds or smooth elongated hills near the ocean mouth of the Saticoy River 12 miles below San Buenaventura Mission in Santa Barbara County, and called by the Indians there Tusalaloo and Musalaloo, are very curious objects. One of them is over a mile long and 200 feet high, the other about half the size."

A.S. Taylor, Calif. Farmer, March 6, 1863.



## EARLIEST USE OF THE NAME 'CALIFORNIA'

A.S.Taylor notes in the *California Farmer* of April 24, 1863 an article by Ed. H. Hale in the 'Proceedings of the American Antiquarian Society' at the semi-annual meeting, Boston, April 30, 1862, in which he states that he believes the earliest use of the term 'California' is in the romance of the Sergas of Esplandian, the son of Amadis of Gaul. The Sergas is supposed to have been first printed in 1510, although there are no copies of this edition extant. One copy of a 1519 edition is preserved, and there are several copies known of the Spanish reprint of the Sergas, 1857.



Carded

Alex. S. Taylor in his 'Indianology of California' published in California Farmer, 1860-1863, writes as follows on "The Indians of Owens' Lake -- and Southwards."

The Monos, Cosos, and some other tribes occupy the eastern slopes of the Sierra Nevadas, and are said to number some four or five thousand souls -- the Tataguas, Lagunas, Coruanos and Curtakas are other southern tribes of Western New Mexico, bordering on California between the Tejon Pass and the River Virgin, some of whom from the following notice are now in San Francisco. Very little is known of the ethnological characteristics of these tribes, though the Americans have been acquainted with them two or three years."

Taylor quotes as follows from a newspaper of May, 1862, probably the Los Angeles News:

"A band of Indian warriors of the Tatagua, Laguna, Coruano, and Curtaka tribes -- who inhabit a country somewhere on the other side of the Tejon Pass -- has just arrived in this city. They propose to give a few exhibitions of their national customs, the first of which will take place on Thursday evening next .....

It is estimated that the Indians in Owens' Valley number from six to eight hundred, with about a hundred rifles in their hands, which they know how to use."

Alex. S. Taylor, 'Indianology of California', Calif. Farmer, May 8, 1863.



Alex.S. Taylor in his 'Indianology of California', published in California Farmer 1860-1863, lists the following pueblos of the Pueblo Indians of New Mexico:

1. Jemez is situated on the Jemez Arroyo of the Upper Rio Grande.
2. Acoma is situated on a rock, 500 feet high, 15 miles southwest of Laguna, nearest water one mile.
3. San Juan is situated on the Upper Rio Grande.
4. Picuris is situated on the Arroyo Picuris of the Rio G.
5. San Felipe, on the Rio Grande.
6. Pecos is a deserted Pueblo. The remnants of the people live at Zuni and Jemez.
7. Cochiti, on the Rio G.
8. Also Santo Domingo.
9. Taos; the value of its personal property is estimated in that of Picuris.
10. Santa Clara, the value of its personal property included with that of San Juan.
11. Tesuque is situated on Tesuque creek, six miles north of Santa Fe.
12. San Ildefonso is on the Rio G.
13. Pojoaque is on Arroyo of the some name, running into the Rio G.
14. Zia is near the Pueblo of Jemez.
- 15, and 16. Sandia and Isleta are on the Rio G.
17. Nambe is three miles east of Pojoaque.
18. Laguna is 45 miles west of Albuquerque, on Arroyo of San Jose.
19. Zuni is on Zuni river; the Pueblos filed no claim for their lands.
20. Santa Ana is near the Rio G., five miles to the west of the farming lands, which are on the river.



Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, gives the following statement showing the names and population of pueblos of the Pimas and Maricopas: (in Arizona)

San Xavier	170
Sacaton	144
Hueso Parrado	250
Agua Rias	527
Cerrito	258
Arenal	577
Cachanila	503
Hormiguero	510
Casa Blanca	339
Cerro Chiquito	232
Llano	395

Alex.S.Taylor, 'Indianology of California', California Farmer,  
June 19, 1863.



## COTTON IN SOUTHERN UTAH

A.S.Taylor, in Calif. Farmer, quoting the Salt Lake correspondent of the San Francisco Evening Bulletin, May, 1863 writes:

This year, 1863, the Mormons took out, as I am informed, from 40,000 to 50,000 pounds of Deseret grown cotton. South of here this cotton is being cultivated in large quantities and of excellent quality. It is said that this year there will be collected not less than twenty pounds to each inhabitant in the territory -- which, at an estimated population of 50,000 would give 1,000,000 pounds of the article. . As yet, I believe, there are few or no cotton mills in the territory of Utah."

A.S.Taylor, Calif. Farmer, June 26, 1863.



*Carded*

A.S.Taylor publishes in the California<sup>Farmer</sup> the following notes on Indian population "prepared mostly from Official Reports of the Indian Bureau at Washington City"

<u>Utah</u>	<u>Males</u>	<u>Females</u>	<u>Total</u>
<u>Jicarila Apaches</u>			800
<u>Muahuache Utahs</u>			800
<u>Tobawache Utahs</u>			4,000
Utah Territory generally			20,000

. . . . .

<u>California, Nome Lacke Reserve</u>			
<u>Nome Lackes</u>	450	320	770
<u>Noi Mucks</u>	40	30	70
<u>Wye Lackes</u>	22	15	37
<u>Noi Yucans</u>	10	16	26
<u>Noi Sas</u>		13	13
<u>Yukas at Nome Cult</u>			3,000
<u>Nevadas</u>			25

<u>Tucson, Fresno Reserve</u>			
<u>Nelcelchumnees</u>	45	40	85
<u>Potoencies</u>	60	50	110
<u>Noot-choos</u>	45	40	85
<u>Pohoneches</u>	55	50	105
<u>Chow-chilas</u>	45	40	85
<u>How-chees</u>	8	10	18
<u>Pitchatches</u> and Lal Linches	80	70	150



	<u>Males</u>	<u>Females</u>	<u>Total</u>
<u>Coss-was</u>	40	48	88
<u>Monos</u>	260	275	535
<u>Wartokes, Iteeches &amp; Chopees</u>	150	140	290
<u>Watches</u>	40	35	75
<u>Notonotos &amp; Wemelchees</u>	100	90	190
<u>Cowwillas</u>	60	50	110
<u>Telemnies</u>	50	55	105
<u>Cove-chances</u>	115	125	240
<u>Tatches &amp; Mowelches</u>	80	85	165

. . . . .

Klamath Lake Agency

Klamath Lake	197	275	472
<u>Modook</u>	110	200	310
<u>Snake</u>			250

A.S.Taylor, Calif. Farmer, June 12, 1863.



## CARACARA EAGLE

A. S. Taylor writes as follows in the California Farmer concerning the "Caracara Eagle or Mexican Eagle, the Polydorus Tharus of naturalists."

"The ninth volume of the Railroad Reports (p. 45) contains a short account of this bird of prey, which it seems is found in many parts of Texas, Mexico, New Mexico, and Louisiana, as likewise in Chili and the Buenos Ayres provinces of South America, as may be seen in Gillis' Chili and Darwin's Voyage of a Naturalist. We can meet with no account of its having been found in any portion of California (ante-1861) from the latest authorities within our reach. During our present visit to Saticoy (April 1861) we were surprised to see on the plains hard by, flocks of a species of hawk, circling and soaring in companies of from 20-100, like the Cathartes Aura (the Turkey Buzzard) with whom they were often in company, as well as with the California Condor. They are of the size of a raven and answer to the dimensions and measurements given of the Caracara Eagle or Buzzard in the ninth volume of Railroad Reports aforesaid. It is also nearly exactly the same in plumage as that volume gives of the Caracara. We did not see them feeding on dead meat, but saw one with a bird in its mouth. The males and females were circling together; what we took to be the male was of a tawny straw color and mottled, with a darker band (when flying) on the bone parts of the wings. It was of same size as female, which was of a fine dark umber plumage. They were very scary with the evolutions of the hawk and turkey buzzard combined -- very quick and agile. We shot what we took to be a female, but after we got it unfortu-



nately lost it from our saddle. The iris of the eye was of a distinct light chocolate; under the eye when shut, there is a white spot of fine down as large as the eye, which is concealed until the eye is closed. The bird's weight was about two pounds. The plumage was of a magnificent dark umber nearly all over; the head, throat, and breast, nearly blackish umber; the vent tawny buff; the legs bright yellow; the claws black, sharp and hawk-like; the head small and roundish, the base of the bill yellow and the tip of it short, black and curved down and very slightly toothed; it had not a regular hawk's bill like that of a common chicken-hawk. As we lost it we could not examine the contents of its stomach, etc. It likely feeds with the ravens and crows, who were also in company with it, on grasshoppers and dead meat. All the Saticoy country is nearly woodless, and this Raptorial bird seems to commence its range from thence southwards, as it is very rarely seen above San Buenaventura. It is a new bird to us in the Ornithology of California. The country south of San Buenaventura is almost an open prairie, with plains, hills and mountains, nearly bare of trees. The Caracara or Buzzard above described, bears a great resemblance to the Bramblekites (so-called by seamen) of the large river at Calcutta, which we have seen in India, only it is smaller."

W.S. Taylor, Calif. Farmer, Aug. 7, 1863.



A.S. Taylor quoting the Territorial Enterprise of Nov. 1862 writes as follows in the California Farmer:

"On the extreme summit of a tall, sugar-loaf shaped peak, situated a short distance south of the principal mines of the Palmyra District, is a curious stone building, evidently the work of the Pi-Ute or Washoe Indians. This structure is of circular form, and some 8 or 10 feet in diameter at the base. It is a dome in shape, the walls being contracted as they rise till they meet and form the cone. There is a rude door on the N side of this hut, but it is so small and low that to enter by it one must go in on all fours. Some who have seen this singular hut have supposed that it enclosed the grave of some Indian chief or brave, but the most probable conjecture as to its use is that it was built as a sort of watch tower, or place in which a sentinel might find shelter while watching for the lighting of signal fires on the peaks of the distant ranges. This peak is eminently calculated for a signal station, as from the watchtower on its summit, fires burning either on the hills betond the Truckee Meadows, or on the Walker River Mountains might be plainly seen, or a fire lighted on its top might call in the scattered bands of the tribe from these and other distant places. The Palmyra country contains splendid orchards of nutpine and was formerly a favorite place of resort for the Pi-Utes. Palmyra is on the border of the territory claimed by the Washoes, and until about ten years ago the two tribes were constantly at war -- therefore it is most probable that the tower was built as a lookout from which to watch the motions of the Washoes."

A.S. Taylor (after Territorial Enterprise, Nov. 1862) in Calif. Farmer,  
Sept. 28, 1863.



7-31-1863

7/31/1863  
Carded

Alex. S. Taylor in his 'Indianology of California' published in California Farmer, 1860-1863, gives the following notes on the Indians and rancherias"of San Buenaventura Mission in Santa Barbara County. 23 April, 1861."

This Mission is situated about thirty miles south of the Mission of Santa Barbara, at the mouth of a fertile valley opening into the Pacific Ocean. The buildings are not over a mile from the seashore and can be plainly seen by passing vessels. They are all now in a state of decay and ruin. The old rancherias of the Indians covered some of the finest lands in the country, including the valley proper of San Buenaventura river, and the plains of the Saticoy or Santa Clara river, southwards of the Mission and extending over several valleys parallel to that of Saticoy, which all run up north and east into the country from the ocean coast. The whole of the country must have been populous in Indians before the arrival of the Spaniards, say in 1600.

The following are the names of its old rancherias, taken from the Mission books at our visit in April 1861. The Mission was founded by Padres Junipero Serra and Pedro Benito Cambon on the 31st of March, 1782, as stated in the first book of Baptisms by P. Junipero. It was dedicated to "San Buenaventura Cardinal, Bishop and Seraphic Doctor" tiempos 1234. In the church is preserved his effigy. We saw no good paintings as in Santa Barbara. On the 6th of March, 1805, died, at the Mission, Padre Pablo



Mugartequi, 69 years old, one of the companions of Junipero.

Names of Rancherias.

• Miscanaka, name of the Mission site. • Ojai or • Aujay, about ten miles up San Buenavent river. • Mugu, on the coast near sea on Guadaluasca rancho not far from the point so called. • Matillija, up the S.B. river towards Santa Inez, which Mission also had Matilija Indians. The Matilija Sierra separates the valleys of S. Buenaventa and S. Ynez. • Sespe was on the San Cayetano rancho of Saticoy river twenty miles from the sea. • Mupu and • Piiru were on the arroyos of those names which came into the Saticoy near Sespe. Kamulas was higher up above Piiru. • Cayeguas (not a Spanish name as spelt on some maps) on rancho of that name. • Somes or • Somo near hills of that name. • Malico, range of hills south of Somo. • Chichilop, • Lisichi, • Liam, • Sisa, • Sisjulcioy, • Malahue, • Chumpache, • Lacayamu, • Ypuc, • Lojos, • Aogni, • Luupsch, • Miguigui, and • Chihucchihui were names of other rancherias. An old Indian Alcalde living at Saticoy, named Luis, who is now 65 years old and was born and baptized at the Mission (by Father Jose Senan), told me that the two curious, round, woodless grass-hills, near the river below Saticoy, not far from the sea-shore, are called in Indian by the name of Tasalaloo for the small one and Masallaloo for the large one. These hills look like immense mounds. The lower Los Angeles road runs between them. • Ishgua or • Ishguaget was a rancheria of fine-looking, yellowish-white, red-cheeked Indians, who lived near the mouth of the Saticoy river and not far from the beach. Probably the sailors of Cabrillo (1541) and of Viscaino's vessels in 1602 had something to do with the fairer complexion and better character of the Indians of all the vicinities



of the Santa Barbara channels. Small clams (edible) and fish are very abundant at the mouth of the Saticoy. Hueneme was a rancheria on the ocean coast a few miles south of Saticoy river. Tapo and Simi were rancherias on the present Noriega rancho of Simi. Saticoy is the name of the existing rancheria (now of some 20 Indians, little and big) on the lower part of the Santa Paula, or Saticoy rancho, about eight miles from the sea, near some fine springs of water not far from the river, and near the high road going up the valleys; the soil around it is remarkably fertile.

#### Indian Names of Men

Pamascucase, Teminay, Sitapienihuan, Giliacuit, Sulalmahui, Cuahue, Nujay, Canuya, Tumachuit, Sacpalayuze, Siesaucuahimehuit, Chaplihuijahichet, Chapac, and Silimunat. These are from the Mission Padron books. Old Luis told me his Indian name was Chapaka.

#### Women's Names

Yacumu, Iultimelene, Chatutmehuc, Guatanmehuc, Giliamicut, Alilaliehuc, Nimehuc, Alachu, Aluluayeulelenet, and Guaucasum. These names bear affinities to those of Santa Barbara, St. Ynez, and Purisima.

Mupu, Sisa, and Mugu were the most populous rancherias. Old Luis, who was formerly a Mission Alcalde, and is considered Chief of all the remnants of the Mission Indians, tells me that he has some 40 subjects at Piiru, and about the same number at the Canada in San Buenaventura valley and at Aujay in that vicinity. . . . .

. . . Old Luis and some of the half-breed vaqueros of More told us it [a metate made of reddish compact sandstone] came from Santa Rosa Island, while others said it was made by the former Indians of the old Mugu or Muguigi rancheria near the sea and close to where



Taylor 4 - San Buenaventura

the Sierra de Somo comes down to the ocean near the boundary of Los Angeles county. Others seemed to think it came from the Arroyo Piiru or Peyrou rancheria. . .

Two millstones of black vesicular basalt formerly belonging to the Mission, were at Saticoy, and the Indians told us they were made for the Padres, in the olden times, by the Piiru Indians, whose country is bounded by the Matillijah range of Santa Inez and the San Emedio range of the Tejon. . . "

A.S.Taylor, Indianology of California', Calif. Farmer, July 24, 1863

" The Indians of San Buenaventura mission still living number not far from 150 souls -- they live in the rancherias at Aujay or Ojai, Saticoy and Piiru and acknowledge old Luis as their head man, chief or Alcalde. . They are similar to the Indians still living in the upper part of the Santa Inez Valley and other parts of Santa Barbara county. There are two of them near Santa Barbara town (north of it), one at the Cienigitas and another at the Canada Marie Ignacia of the Patera Farm, also two others near Santa Inez Mission, called Akachuma and Kalawassa. In these places they live apart from the white people in their own huts and houses. . A Saticoy Indian we found making a stew of wheat and clams. .

The valley of the San Buenaventura or Miscanaka. "

A S.Taylor, Calif. Farmer, July 31, 1863.



Carded

## Rancherias of Santa Barbara Mission

Alex. S. Taylor in his 'Indianology of California, published in the California Farmer, 1860-1863, gives the "names of the Indian camps or rancherias, which are taken from the books of the Mission of Santa Barbara, commenced in 1786 by Fathers de la Suen, Antonio Patera and Christoval Oramus, to wit:

Guainonost, Sissábanonase, Jaynaya near the mission site, Salpilel on the Patera Ranch, Eljiman, near the windmill of same farm, Huelemin Geliac near the little island of same farm, Inojey, Teqúepis near San Marcos -- very populous; Humaliya, Cascile (of Refugio); Lintja, Miguíhui (yDos Pueblos); Lisuchu, Maschal (in island of Santa Cruz); Gelo (the islet of Patera); Cuyamus, or meso; Lagcay or Laco; Cinihuay (Los Gatos) Cajpilili; Missopeno, or Sopone; Majalayghua, near Los Prietos; Coloc near the Rincon, or at Ortigas; Alcax, in La Goleta; Hunxapa, Alwathalama (estero of Goleta); Sayokinck, near Rio Burro; Calahuasa (Santa Inez); Snihuax, Huililoc, Yxaulo, Anajue, Sisuch Cajats, Lugups; Alican or Canada Ma. Ignacio; Sasuagel, in Sta. Cruz Island; Gleuaxcuqu, Chiuchin, Lacayamu; Nanahuani, of Santa Cruz Is.; Eljiman or <sup>S</sup>San Marcos; Chalosas, of S. Cruz Is.; Xexulpituc, of Tulares; Ipec, Sinocon, Kalanaj, Xalou, Cholosoc, Ituc, Guima, Estuc, near San Marcos; Sihuicom.

Men's Names: Cataqu, Mumijant, Napaita, Camilajtee, Umpüm, Hucabuil, Axamuat, Mishuyet, Xalicomaxuit, Sanapatset, Nayayatsit, Setchuoyot, Salziamuset, Sagimunatsee, Xaliyasee.

The name of their great cemetery was called Partocae, or Paltocae, on the Mesa of the sea, near the Asphaltum beds, of Goleta.. Chapulis or Grasshopper, was called Tue; the Condor, Pugawek; the Antelope, Chiulu; and the Elk, Shewy.

Alex. S. Taylor, 'Indianology of Calif., Calif. Farmer, Ap.24, 1863.



*Card*

MUTSUN VOCABULARY & RANCHERIAS, SANTA CRUZ MISSION

Alex. S. Taylor, in his 'Indianology of California', published in California Farmer, 1860-1863, gives the following  
 ↓ "Vocabulary of the Indians living near Santa Cruz Mission, in Santa Cruz County, taken by Rev. Padre Juan Comelias, in September, 1856;" also rancherias and names of Indians in the Santa Cruz region.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Guilac	ear	ocho
wicked spirit	uten	eye	hin
man	chares	nose	us
woman	quitchguema	mouth	ueper
boy	alashu	tongue	lasa
girl	mujash	tooth	sit
infant, child	alashu	beard	ayes
father	apnan	neck	harcos
mother	anan	arm	ysu
husband	maco	hand	palmish
wife	haunan	Indian shoes	sholoc
son	innish	bread	missoy
daughter	ca	pipe, calumet	torejo
brother	ternan	tobacco	macher
sister	utec	sky, heaven	chara
head	uri	sun	ishmen
hair	tapor	moon	char
face	chamus	fingers	rarash
forehead	tima	nails	tur

↓ This vocab. is published among Mutsun vocabularies of Stephen Powers, Tribes of Calif., Contr. to N. Amer. Ethnol., vol. 3, pp. 538-549, 1877.



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<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
body	uara	spring	etuenpire
belly	ramaina	summer	elau
leg	coro	autumn	puty
feet	hatash	winter	asir
toes	rorash	wind	taris
bone	chaie	lightning	uilep
grasshopper	urua	thunder	chura
condor or vulture	cayas	rain	amani
whale	chime	snow	wacani
heart	mini	hail	yopoc
blood	payan	fire	yuelec
town, village	pepla	crow	sharac
chief	uit-tres	bear	ores
friend	onient	turkey-buzzard	humish
house, hut	rua	water	si
kettle	amamsha	ice	ucani
arrow	chemo	earth, land	pire
bow	liti	sea	calay
knife	chippi	river	rumay
star	usi	lake	hoicol
day	tujish	valley	ruum
light	charco	hills, sierra	satos
night	muruch	mountain	huya
darkness	heuep	island	tepeol
morning	munsha	stone, rock	e-ni
evening	we-ac-say	tree	luspín
		leaf	tapash



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
grass	guay	yellow	lachcamin
herb	guay	green	neru
oak	arue	great, big	oo-tres
pine-tree	gireni	small, little	niuma
flesh, meat	ris	strong	tuise
beaver	gupi	old	juhoc-nish
wolf	umu	young	cotocma
coyote	mayan	good	ursheshmin
dog	hichas	bad	hutesmin
fox	yurig	handsome	amshosmin
squirrel (ground)	ejh	ugly	ectes
rabbit	wiren	live, life	ash-ho-udra
hare	cheyes	dead, death	semoshti
bird	winac	cold	tarshi
goose	patch	warm, hot	cai
duck	epe	I	can
pigeon	molmol	thou	uaia
Cal. quail	acas	he	neppe
hawk	cacrui	we	maxent
sea-muscles	sharo	you	aiha
fish	helai	this	neppe
avelones or ear-shells	tupsesh	that	hemit
white	loscmin	all	nuppi
black	murtusmin	many, much	yasir
red	patiamin	who	atu
blue	murium	near	amatica
		to-day	naja



Taylor 4 Santa Cruz

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
yesterday	uican	twenty	uthin-i-uesh
to-morrow	munsa	thirty-	cappan-iuesh
yes	eje	forty	catuash-uiesh
no	ec-ka	fifty	mishar-iuesh
east	yacmu	sixty	saquen-iuesh
west	arras	hundred	tappan
north	tamarte	eat	amay
south	ramay	drink	uit
one	impech	run	uricay
two	uthin	dance	chitte
three	caphan	go	hui-coo
four	catuash	sing	shane
five	mishur	sleep	echen
six	saguen	speak	aiua
seven	tupuytuc	see	hiri-ri
eight	usatis	love	hasan
nine	neu-ku	kill	nimi
ten	I-esh	walk	chaumespi
eleven	imheshwacaush	salt	aves
twelve	uthenush	wild-cat	toroma
thirteen	capan-ush	elk	tibu
fourteen	catush-ush	deer	toch
fifteen	mishur-ush	mud-tortoise	aunishmin
sixteen	saquen-ush	fly	mumura
seventeen	tupuy-tac-ush	eagle	nuppi
eighteen	natis-ush	musketto	cashup
nineteen	ni-koo-ish	feather	lipos



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
wings	uima		
wild oats	tapoc		
acorns	rapac		
salmon	hurac		
name	racat		
lime	uani		
affection	nunco		
sit	taurait		
stand	corhonmi		
come	uate		
earthquake	ymi		
eclipse	nanup		
name	racat		
morter (to pound acorns etc.)	semhoshmin		
sardines	tupur		
tule, or bullrushes	haa-le		
cloud	risha		
fog	puhay		
humming-bird	umanu		
chenati, or blackbird.	sucrin		
serpent, or snake	mumana		
colabre, or rattlesnake	hinchirua		



Rancherias

✓The rancherias of Indians near this Mission, all within eight or ten miles of Santa Cruz, among which this vocabulary was spoken, were: Aulintac, the rancheria proper to the Mission; -Chalumü, one mile north-west of the Mission; -Hottrochtac, two miles north-west of the Mission; -Wallanmi; -Sio Cotchmin; -Shoremee; -Onbi; -Choromi; -Turami; -Payanmin; -Shiuguermi; -Hauzaurni.

The Mission also had neophytes of the rancherias of -Tomoy, -Osacalis (Souquel) -Yeunaba, -Achilla, -Yeunata, -Tejey, -Nohioalli, -Utalliam, -Locobo, -Yeunator, -Chanech, -Huocom, -Chicutae Aestaca, -Sachuen, -Hualquilme, -Sagin, -Ochoyos, -Huachi, -Apil, -Mallin Luchasmi, -Coot, and -Agtism, as detailed in a letter from Friar Ramon Olbez to Governor de Sola, in November, 1819, in reply to a circular from him, as to the native names, etc., of the Indians of Santa Cruz, and their rancherias.

According to the reply of Padre Olbez, the following are the Indigenous names of some of the male neophytes, to wit: Chulum, Choil, Yocachi, Chochon, Socoy, Guajsilii, Ayacho, Xoles, Laloas, Chaebae, Tixechay, Coyenes, Chelem, Alauque, Horirjachi, Huichelir, Yapuachee, Guachichi, Jiejome, Vichili, Coltocti, Ollue, Chalcha, Pilec, Secuojam, Caliguithu, Hachi, Guihuch, Pocham, Chail, Chies, Zayama, Chapail, Yugunat, Pachihuit, Taaca, Lemesta, Chojon, Tebri, Choyl, Peissen, Chulpinih, Yachalle, Yonoat, Tigus, Cachays, Tucay, Socohues, Capiblistil, Cochali, Parelacho, Colos, Sauset, Pril, Sitin, Gisic, Chiuyam, Nocoil, Tsajutique.

The female names were: Solistis, Pichiak, Guejoas, Ojolote,

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✓Quoted by Bancroft with the following changes: Wallanmai; Chicutae, Aestaca; Mallin, Luchasmi.-- Native Races, I, 454, 1874.



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Pahichil, Segeyate, Chuemit, Chiottamin, Ajalis, Tichuila, Brecacho, Chaveyat, Ojoyolo, Moguem, Huachaacho, Guassay, Sayanit, Guam, Monoy, Piecay, Nauche, Cahot, Huigolot, Cohuchit, Pilensta, Nenoat, Jayalme, Pajjaccatti, Fosate, Chiehalme, and Yehuagit.

The different rancherias named by Olbez were within the present county of Santa <sup>[Cruz]</sup> Cruz.

Alex. S. Taylor, Indianology of California, Calif. Farmer, Vol.13, No. 8, April 5, 1860.

HAMMERMILL  
BOND



Tylor 6 Karok

Walk	A-hoc	Salmon	Alm
Salt	Ufe-wish	Sturgeon	Schake-ki-her
Elk	Ish-e-c	Name	Oos-wo-ic
Turtle or Terrapin	As-sac-wo	Affection	Shi-ru
Fly	At-chuf-nave	Sit	E-ki-rush
Musketo	Suck-cum-taup	Stand	I-ver-ish
Feather	Eiss	Come	Ouk-e-na
Wings	Ki-tach-ru	Earthquake	Ip-kaim
Acorns	Hone-taup	Eclipse, Coos-ra, to-con-na-van-nich- wis: as much as to say, "that thing is on the sun again; or, there is something the matter with the sun."	

Alex. S. Taylor, Indianology of Calif., California Farmer, Vol. 13,  
No. 6, March 23, 1860.

# KAROK VOCABULARY & RANCHERIAS

3-23-60

*Corded*

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following vocabulary and list of rancherias of the "Indians of the Klamath River in the Vicinity of the Mines" obtained in 1856 from G.W. Taggart. Mr. Taylor writes:



<u>English</u>	<u>Indian</u>
God	Pe-siech, meaning the First One
Devil	Ap-per-rôe-wan
Man	Av-annce
Woman	A-shake-a-ta-wah
Boy	Av-aunce-sauck-hut
Girl	Ya-ni-pack-woo-itch
Child	Ar-rum and Cha-titch
Father	Oc-cauk
Mother	Ni-tat
Husband	Av-vah
Wife	He-roe
Son	Ar-rum
Daughter	Nin-ni, Za-ni-pack-woo-itch i.e., my girl
Brother	Tu-pan
Sister	Cooz-tan
Indian	Ar-rah

<u>English</u>	<u>Indian</u>
Head	Hooch-hooch
Hair	If-fon
Face	Av
Forehead	Eu-pen
Ear	Tame
Eye	Eu-ope
Nose	Eu-fwain
Mouth	Up-man
Tongue	Up-pru
Tooth	Wooch
Beard	Moeroc-co
Neck	Woop
Arm	E-trach
Hand	Troop-hon-a- wish
Shoes	En-co-co
Bread	Sar-ra
Pipe	O-ram



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Tobacco	Hay-rah	Bow	Coos-cam
Sky	Nu-nu-av-ock	Canoe	Bauch
Sun	Coose	Star	At-ti-e-ram
Moon	Itarrun-coose, or night-sun	Day	Soo-pa
Fingers	Tage	Light	Tome-co-tock
Nails	Och-pie	Night	Ich-harrum
Body	Ni-ni-co-wo-ri -- my all	Darkness	Toc-harrum
Belly	Vish-e-van	Morning	My-ate
Leg	Hup-see	Oak	Con-seip
Feet	Tweese-sick	Pine	Oose
Toes	Twich-e-e-pan	Meat	Ish
Bone	Ip-pie	Beaver	Saup-pe-nic
Grasshopper	Chano	Wolf	Cham-nan-mitch
Vulture	Chweve-came, i.e. the largest bird	Dog	Chish-ee
Whale	Es-skate	Fox	Eu-ho-nan-itch
Heart	Moose-why	Squirrel	Ock-roop
Blood	Auch	Rabbit	Atch-cone
Village	Kiddewe-rum-te	Snake	Ep-soon
Chief	Yarce, Ar-rah -- rich Indian	Bird	Atch-weave
Hatchet	Ack-core	Egg	Odoro
Knife	Sim-see	Goose	Hawk-a-naw
Warrior	Crum-man	Duck	Estaw
Friend	Ack-kitch	Pigeon	Pick-va-va-wa- nick
House	Kid-de-we-ram	Partridge	Im-si-yah-han
Kettle	Es-kid-die	Hawk	Ki-chack-e-wan
Arrow	Wim-taup	Sea Mussels	Sick-ku-ish



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
River mussels	Ach-sa-hi-ish	Crow	Hate-naw-sauck
Fish	Scope	Bear	Wee-ruse
White	Chin-chaff	Sea Otter	My-vant
Black	Ick-harrum	Turkey Buzzard	Tip-pi-mum-vah
Red	Auck-coon-ish	Water	Ish-e-ah
Blue	Choo-quin	Ice	E-cauk-a-ree
Yellow	Suck-win	Earth	Siv-e-saun
Green	Soo-quin	Sea	U-rous
Big	Gatche	River	Ish-cash
Little	Ni-nam-itch	Lake	Oak-ram
Strong	Sac-ru	Valley	Tish-ram
Old	Pe-nuch	Hill	Mor-rook
Young	Yan-ift	Mountain	Mo-ni-na
Good	Yapes	Island	Ke-chuf can
Bad	Carim	Stone	Ans
Evening	To-co-ra-ra	Iron	Sim-sim
Spring	As-sas-secke	Tree	E-pah
Summer	Pim-nan	Wood	Ah-hope
Autumn	Piss-e-ah pish	Leaf	Perish
Winter	Ish-e-av	Bark	Ah-tom
Wind	E-crami-e-at	Grass	Ach-sup
Lightning	Muck-hin-noo	Herb	Im-cann
Thunder	Ish-noordt	Handsome	Yam-itch
Snow	E-cu-tone	Ugly	Pa-yam-itch, <u>i.e.</u> not handsome
Rain	Poss-a-ree	Life	Omi-zah
Hail	Tuck-Sauck	Death	To-ave
Fire	Kim-shoot		



Taylor 5 Karok

Cold	As-seck
Warm	Pim-cue
I	Na
You	Aim
He	Pi-cuc
We	Nu
They	Pi-ome
This	Pi
That	Pi-um
All	Co-wo-ri
Many	Tye
Who	Ack-curry
Near	Ni-hitch-itch
To-day	A-tam
Yesterday	E-pitt
To-morrow	E-man
Yes	Hah
No	Pa
East	Ta-var-oop
West	To-voe-co-ru
North	Car-rook
South	Eu-rook
One	Yis-ah
Two	Ock-hock
Three	Qnu-rah
Four	Pase
Five	Trope
Six	Kid-dic-witch

{ Eat  
Drink

Seven  
Eight  
Nine  
Ten  
Eleven

Twelve

Thirteen

Twenty-one

Twenty-two

Thirty

Forty

Fifty

Sixty

Hundred

Thousand

Run

Dance

Go

Sing

Sleep

Speak

See

Love

Kill

Avish  
Con-ish

Ock-kin-ni-witch

Que-rah-kin-ne-witch

Etro-pe-tish-e-ah

E-try-yah

E-try-yah-curra-yis-  
ah, i.e. 10 and 1

E-try-yah-curra-ock-  
hock, i.e. 10 and 2

E-try-yah-curra-qnu-  
rah

Ock-e-try-curra-yis  
i.e. 2 10's & 1

Ock-e-try-curra-ock-  
hock

Qui-rah-e-try-yah  
i.e. three 10's

Pase-etry-yah

Trop-e-try-yah

Kid-dic-witch-e-  
try-yah

Yis-e-patch-iss

E-try-yah-e-patch-  
iss, i.e. ten  
hundred

Qnu-dip-ship

Wo-wo-ain

Chow-rah

Pack-co-ru

E-quate

Chope

Mose

Cose-ir-roe-vort

E-vachi



40.—CONDITION OF THE MISSION DOLORES IN 1808.  
*Manner of Keeping the Mission Account.*

We have translated the annexed account of the Mission of San Francisco de los Dolores in 1808, from an old Spanish MS. which was discovered among a bundle of ancient papers belonging to that now mouldering establishment. In the year 1808, things on this coast seem to have been in a highly primitive state. It is well to look back and compare what was the condition of affairs in San Francisco fifty-two years ago, when only one vessel visited this bay every four or five years, with supplies of clothes, provisions, etc., for the priests (or were brought in carts from Monterey), and now, in 1860, when the peninsula of San Francisco is covered with the habitations of 80,000 people, and its waters filled with the ships of all nations. The names of the missionary fathers signed to the paper may be seen any day by the curious in the

books of the Mission, which were commenced and opened by the President, Father Junipero Serra, in 1776 N. S. From the ancient MS. alluded to, it seems that the Mission of Santa Catalina, on the eastern declivity of the southern Coast Range, was founded on 18th May, 1797, by the Dominican friars on the northern frontier of Lower California to civilize the Yumas. It was burned by those Indians about 1830, and is memorable as the scene of the captivity of Paties' party of fur-trappers in 1828. It is stated also that the most northern Mission, that of Sonoma (San Francisco Solano), was founded on the 28th August, 1823, a fact hitherto not well authenticated in print. On the 31st of December, 1823, the Mission of San Rafael had 1,000 head of cattle, 4,000 sheep, 230 horses, and 824 Indians; while Sonoma had 482 Indians, 180 cattle, 1,100 sheep and 46 horses: But here is the more particular account of our own Mission of Dolores:

*Annual Account of the state of the Mission of N. P., San Francisco de los Dolores, on the 31st of December, 1808:*

Neophytes baptized in 1808—Adults, 95; children of the Mission Neophytes, 37; children of the Gentile Indians learning the catechism, 51; children of the Gente de Razon, or civilized people of reason, 9.

Married in 1808—Indians, 55; Gente de Razon, 2. For the years anterior—of Indians, 1,061; of Gente de Razon, 43.

Deaths in 1808—Of Indian adults, 66; of Indian children, 38; of Gente de Razon, 3. For the years anterior to this year—of Indians, 2,451; of Gente de Razon, 58.

Now existing or living in this Mission—Of Indians registered and instructed in the Christian doctrines and reason, of 9 years and upwards, 454; of children under nine, 60. Other adults (not instructed), 320; their children under nine, 72.

Making 192 baptized this year, and 3,459 of anterior years since the foundation [16th October, 1776]. Of marriages this year, 57; and of anterior years, 1,104. Of deaths, 107 this year; and 2,509 of years anterior. And of those who are now existing in the Mission (under the instruction of the Reverend Fathers of the Missionary College of San Fernando, in Mexico, of Franciscanos Minores), there are the number of 906 souls.

Of beasts: Of ganado mayor, or horn-stock, small and large, calculated from the young cattle branded in 1808, there exist 11,000 head. Of ganado menor, or sheep and small animals, 10,000 head; of caballada, or horses, tame and breaking, 320; of mares and colts, 700 head; of mules, 38; of oxen, 130 yoke.

Of the church of the Mission there are now existing all the sacred ornaments and other utensils of the altar of the anterior years, with the addition of three *manteles ordinarios*, or small embroidered cloths used in the service of the altar, in the Catholic service.

Of the cultivation of the lands of the Mission this year: There was sown this year—Of wheat, 228 fanegas, from which was gathered 1,580 fanegas; of barley sown, 226 fanegas, and gathered, 1,622 fanegas; of habas, or large beans, 6 fanegas sown, and 180 fanegas gathered; of peas, 6 fanegas sown, and 47 fanegas gathered; of maize, or corn, 2 fanegas sown, and 100 fanegas gathered; of frijoles, 3 fanegas sown, and 50 fanegas gathered; of garbanzas, or chick-pea, 6 almudas sown, and 6 fanegas gathered. Making a total of crops sowed of 471 fanegas, from which were gathered 3,585 fanegas of product.

This information is given in compliance with our office, and to show that we have properly conserved the affairs of the establishment under our charge.

Mission of N. P., San Francisco, 31 December, 1808.

Witness our names,

FRIAR RAMON ABELLA,

FRIAR JUAN SAIRZ DE LUCIA.

[S. F. Bulletin, May, 1860.]

SECOND SERIES.

[CONTINUED FROM THE FARMER OF NOV. 9, 1860.]

I.—A.

Sacramento Indians.—No. 4.

The Indians of the Sacramento Valley, and those of the Northern Sierra Nevadas, and of the Mountains to the West of the Sacramento.



The Indians of Vinatacot or Santo Rosario do not permit polygamy. Not one of the Nation of the Pericies was left in 1794 (1784?), from the effects of the venereal disease introduced amongst them. In some of the missions and pueblos where were thousands, there were not in many instances left 100 souls; in others of 600 or 700 not more than 30 were left.

In 1742 there died in the mission of San Jose del Cabo 500 Indians of a terrible disease, similar to small pox. It lasted two years and a half, and desolated the missions of Santiago, Todas Santos, San Ignacio and others. It was cured with lemon juice and salt water baths. In 1748 came the serampion or measles, which killed a great many Indians in the Lower California missions. In 1768 another epidemic visited the missions south of Loretto, which took off hundreds of Indians with a disease of pimples similar to small pox.

In 1788 (?) the Pericues revolted, from revenge of having the disease, and apostacized from the faith, and killed some of the missionaries.

In 1781 with a company of Sonora emigrants came the small pox, which depopulated the missions.

A. S. Taylor, Calif. Farmer, Vol. 16,  
No. 18, Jan. 24, 1862.



# Two Races Mixed Indians. Cal Coast and Islands

*The Indians within the boundaries of Santa Barbara and Los Angeles Counties seem to have had an infusion of some foreign blood, even at the time of Viscaino (1602) and his predecessors in coast discoveries. Many of the Indians of Santa Catalina islands must have been of this class (the women and children with red cheeks and handsome light features), as mentioned by that navigator. The Indians of San Juan Capistrano and of San Luis Rey are also said to have been (very numerous at least) a fine handsome, light-yellow colored people. Some of these handsome Indians seem also to have had an infusion among the tribes living in the missions of San Buenaventura and Santa Barbara, up to the time of the secularization of the missions in 1833. This fact is corroborated by Father Palou's accounts of the foundation of the Southern missions, 1769-1784, also by observations of many old pioneers ante 1833. But many of the island Indians as well as those of the neighboring coasts alluded to, were black, black Indians, and this characteristic (an old pioneer informs us) extended to those of San Luis Obispo mission, as well as at San Buenaventura.*

*A. S. Taylor in Calif Farmer*

A.S. Taylor, Calif. Farmer, Vol. 16, No. 18,  
Jan. 24, 1862.



Carded

A. S. Taylor, Indianology of California

Calif. Farmer, Vol. 16, No. 6, October 18, 1861.

XI.—K.  
Miscellaneous.

THE INDIANS OF THE MISSION OF SAN FRANCISCO  
DOLORES.

For the information as to the following we are under favor to his Reverence, Archbishop Alemany, as well as for several other matters obtained through his kind influence and friendship, and used in the Indianology, for which we here make due acknowledgement and thanks.

Through the kindness of the Archbishop, the Rev. J. Prendergast, the clergyman in charge of the parish books of the Mission Dolores, did us the favor, in June, 1861, through the labors of a Spanish gentleman, of examining and searching out the following list of indigenous names of the

tribes, clans, camps, localities, and rancherias, etc., of the aforesaid Mission, as appears in the handwriting of the Missionaries in the first Book of Baptisms, commenced in 1776. This list is a matter of interesting curiosity to the residents of the Bay shores, and has never before been printed:

*Names of Rancheries.*

Abmactac, Amutaja, Altanui, Aleytac, Anchin, Aleta, Aramay, Altajumo, Aluenchi, Aenagis, Asunta, Atarpe, Anamás, Acyum, Anamon, Cachanegtac, Caprup, Cazopo, Carascan, Conop, Chutchin, Chagunte, Chapugtac, Ohipiscin, Chynau, Chipletac, Chuchictac, Chiputca, Chanigtac, Churmutcé, Chayen, Chupcan, Elarroyde, Flunmuda, Génau, Guloismistac, Gamchines, Guanlen, Hunctu, Halchis, Horocroc, Huimen, Itáes, Juniamuc, Josquigard, Juchium, Juris, Joquizará, Luidneg, Luianeglua, Lamsim, Livangelva, Livangebra, Libantone, Macsinum, Mitliné, Malvaitac, Muingpe, Naig, Naique, Napa, Ompivromo, Ousint, Oturbe, Olestura, Otoacte, Petlenum or Petaluma, Pruristac, Puichon, Puycone, Pathetac, Pructaca, Purutea, Proqueu, Quet, Sitlintaj, Suchui, Subchiam, Siplichiquin, Siscastac, Ssiti, Sitintajea, Ssupichum, Sicca, Soisehme, Saturaumio, Satumuo, Sittintac, Ssichitca, Sagunte, Ssalayme, Sunchaque, Ssipudca, Saraise, Sipanum, Sarontac, Ssogereate, Sadanes, Tuzsint, Tatquinte, Titmictac, Tupuic, Titiyú, Timita, Timsim, Tubisuste, Timigtac, Torose, Tupuinte, Tuca, Tamalo or Tomales, Talcan, Totola, Urebure, Uturpe, Ussete, Uchium, Vectaca, Vagerpe, Yelamú, Yacmui, Yacomui, Yajumui, Zomiomi, Zucigin.

The following names appear in the aforementioned first Book of Baptisms of this Mission

(1776—1784, "c" sig.), as distinguishing terms used by the early Missionaries for the different tribes of Indians from whose clans, camps, or rancheries, their early neophytes of the Bay shores were Christianized. The early books of the Mission Dolores were commenced by Father Junipero and his biographer, Father Palou, with the assistance of many of the pioneer "Fundadores y Conquistadores" of San Francisco Bay. The exact localities of these rancherias could only be ascertained from the oldest existing Indians of the several tribes:

Aguasajuchium, Apuasto, Aguasto, Carquin (Karquines), Cuchian, Chaclan, Chiguau, Coteien, Chuscan, Guylpunes, Huchun, Habasto, Junatca, Jarquín, Sanchines, Oljon, Olpen, Olemos, Olmo-  
lococ, Quemelentus, Quirogles, Salzon, Sichican, Saucon, Suchigin, Sadan, Uquitinac, Volvon (or Bolbon).

The following appear as the proper names of men and women:

*Men's Names.*

Chamis, Pilmo, Zaulvo, Cunquisse, Pudiaste, Astacsé, Massea, Luimonde, Cocuich, Emptil, Chimus, Tipante.

*Women's Names.*

Liloté, Axpin, Soyste, Equésseme, Lascama, Yamissem, Paszem, Gisap, Tojcote, Ubiomis, Eugem, Jazini.

Calif. Farmer

Taylor 1861

Oct. 18, 1861



# INDIANS NORTH OF SAN FRANCISCO BAY

3-2-60

3 30 60  
6 - 7 - 61  
8 - 29 - 62

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Alex. S. Taylor in his 'Indianology of California', published in the California Farmer, 1860-1863, writes as follows of the Indians N of San Francisco Bay.

"The Indians living in the valleys immediately on the north shore of the Bay, were the Tamales and Canimares in Marin and Sonoma counties. The Canimares had large rancherias in Santa Rosa Plains, at Bodega, on Russian River, and in Petaluma and San Rafael valleys. This tribe, as we are informed by Capt. John B.R. Cooper, a pioneer of 1824, were considered to have numbered, prior to 1820, in their different rancherias, not less than 10,000 souls. When Capt. Cooper settled the Molino Rancho in Santa Rosa Valley, in 1834, there were living in his neighborhood as many as 2000 Canimares. The Tamalenos, their friends and neighbors, were commanded by an old chief named Marin, who was a man of great bravery and several times defeated the Spaniards in prairie skirmishes. He was at last pacified and allowed himself to be baptized into the Roman Catholic Church; he afterwards acted as mayor domo of the Indians of Dolores and San Rafael Missions, at one of which he died, a few years before the American flag was raised. He is said to have had his tribe under complete subjection. The small-pox, the measles, and the terrible fever-and-ague which attacked the Indians of the Columbia River, about 1830, carried off thousands of his people, and committed immense havoc also in the rancherias and tribes of Sonoma, Napa, Suscol and Suisun valleys. This fever-and-ague likewise destroyed immense numbers of the Sacramento and San Joaquin Indians. . . .

The Tamales, or Tamalenos, are very likely the same tribe who received Sir Francis Drake, in 1579, as a remnant of them still live



Mar. 2, 1860

around Punta de los Reyes. . .

From inquiries we have made among the old foreign settlers, and from the various accounts of the old Catholic Missionaries and travelers, the Indian population in 1826 may be estimated as follows:

The Indians of Sonoma and other valley ranges on the north shores of the Bay of San Francisco, from Punta los Reyes to Clear Lake, numbered not far from 40,000 souls (probably 70,000), and existing in many clans and bands of different dialects, were domesticated in the missions of Dolores, Sonoma and San Rafael."

Mar. 30, 1860

"The following memoranda are from information of several <sup>American</sup> residents of Monterey, who were among the original settlers of the valleys N of the Bay of San Francisco, prior to the year 1840.

The Bollanos and Tamales, Tamallos, or Tammalanos, had rancherias on Reed's farm, Bollenos Bay, Tamales Bay, Punto de los Reyes, and their vicinities, and probably as far up as Bodega Bay, and spoke about the same language.

The Seteomellos or Sotomieyos lived in Russian River Valley, as did also the Kanimares.

The Timbalakees lived on the W side of Sonoma Valley.

The Petalumas or <sup>the</sup> Yol-hios lived near or around that town.

The tribe of the celebrated chief named Marin, lived near the Mission of San Rafael; their neighbors toward the Coast were called the Nicassias, both Spanish names however.

The rancheria of Indians at the embarcadero of Sonoma were called Sonomas, Sonomis, or Sonomellos.



Mar. 30, 1860

On the eastern side of the Huichica or Leese's ranch was the rancheria of Lak or Lakamellos.

Northwest of Sonoma, on the old Wilson Ranch (of 1846) was the Guillicas.

The Napa Indians lived near that town, and near Yount's ranch. The Canaumanos lived on Bayles' Ranch. Below the town of Napa lived the Tulkays.

Capt. J.B.R. Cooper, who went to Santa Rosa as early as 1827, and has had business relations with the North Bay Valleys, from that time to the present 1859, informs me that the Indians around Santa Rosa belonged to the Kanimarres, many of these are still left. They speak a different dialect from the Tamalos or Tamalanos. The Sonoma Indians also spoke different from the Tamalos. The Sonomos or So-no-mis spoke a similar dialect as the Suisuns or Soo-i-soo-neg.

The San Rafael Indians spoke the same as the Tamalos of Tamales Bay. It was estimated in 1826-27 that there were as many as 2000 Indians in Sonoma Valley. In Santa Rosa valley about 1500 Indians. In Suisun Valley about 2000 Indians. In San Rafael about 600 Indians.

The Suscols lived on the ranch of that name, and between Napa and Benicia.

Before reaching Clear Lake from Napa, there was a rancheria called Guenocks, and in their neighborhood were the Locollomillos.

On the borders of Clear Lake lived the Lopillamillos or Lupilomis. The Indians were numerous around Clear Lake in 1842. At a grand feast and dance in 1842, in the Clear Lake Valley, says one of my informants, there must have been present as many as 10,000 Indians, and it was



Mar. 30, 1860

estimated that in the country contiguous to the Lake, there were as many as 20,000 Indians, of different tribes and rancherias. Some 50 miles in the mountains to the N or E of the Lake (as an old settler's tradition has it), there is, in one of the small Sierra valleys, the remains of an old stone-building built by nobody knows who..

In the Suisun Valley on the ranch of that name, lived the Suisoones; and towards Benicia lived the tribe called Karquines, whence the Straits of that name -- probably this tribe also affiliated with the Indians living near what is now called Martinez, opposite Benecia.

On the north side of Suisun Valley, the Tolenos and Ullulatas had rancherias. On the eastern side of the valley, towards the Bay, lived the Pulpones. N of these last, going towards Vaca's rancho, lived the Pulpenes, who extended into the Sacramento Valley. The Hallapootas had rancherias on the present Woolfskill rancho, and were neighbors of all these tribes or rancherias.

The Clear Lake Indians spoke a different language, or could not converse with the former. The Sonoma valley Indians could converse with those of Napa and those eastward, only very partially. Some say they could not understand each other.

The Indians of Bodega Bay spoke a different idiom from the Kanimares. The Kanimares had rancherias at Santa Rosa, Petaluma, or Pa-tal-loma, and up to Russian River; they were considered a brave and warlike Indian race, and gave much trouble to the Spaniards to conquer them. The old Chief Marin was a Kanamara.

There is a tradition in California that a Spanish galeon from Manila, was wrecked near Punta Reyes, over a hundred years ago, and the crew, who were saved, made friends with the Indians, and inter-



Mar. 30, 1860

married and died amongst them. Their progenies were said to have been often met with in the forenamed districts of country prior to the foundation of San Rafael, from their lighter color and more intelligent appearance. This was noticed particularly among some of their chiefs, particularly Marin.

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June 7, 1861

✓ Quoting J.S.Hittell In Hesperian Magazine, April, 1860:

"Napa is a word of Indian origin and unknown meaning, being the name of a tribe of Indians, now extinct, who formerly dwelt near the site of the present town of Napa. Twenty-five years ago there was not a white resident in the valley, the only inhabitants being Indians, of whom there were six tribes. The Myacomaps dwelt in the vicinity of the Hot Springs, in the upper end of the valley; the Calajomanas had their home on the land now known as <sup>the</sup> Bayle Ranch; the Caymus tribe occupied the tract now owned by G.C.Yount; the Napa Indians inhabited the Salvador Vallejo Ranch of Entre Napa, in the place between Napa River and Napa Creek; the Ulucas lived on the East of the river, in the vicinity of the present town site; and the former domain of the Suscol Indians, afterwards known as the Suscol Ranch became the property of M.J.Vallejo. These tribes spoke different dialects and were almost constantly at war with each other. Their rancherias were numerous throughout the length of the valley, being built on the banks of the streams, or near springs. Their food consisted chiefly of acorns, horse-chestnuts, grass-hoppers, fish, clover, and amole or soap-root. It is not known how many of these Indians there were, no census having been taken, nor any careful account having been made at the time by anybody. Mr. Yount

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✓ Quoted also by Bancroft in Native Races, I, 452, 1874.



June 7, 1861

an American resident since 1836, thinks their number was not less than 3000, and probably twice as many. On his arrival it would have been an easy matter to have collected a thousand warriors from the fore-named tribes; now, not more than a hundred or two souls, little and big, remain. (Further notes on the Indians of Napa Valley and the Northern Bay country may be found in Revere's work of Calif. (1849), and Bartlett's work of 1856. .)".

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Aug. 29, 1862.

"The Tamalenos tribe of Indians, a remnant of which still inhabit the Punta los Reyes country, are thought to be the same indigena who received Drake with such hospitality and good-will in 1579."

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June 22, 1860

"The Myacmas and Tyugas inhabited the vicinity of Clear Lake and the mountains of Napa and Mendocino counties."

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March 15, 1861

Title: "The Requiem of the Ty-U-Gas of Clear Lake". Around Clear Lake, Taylor writes, "when first visited by the white man, were found the homes and hunting grounds of the May-ac-mas." -- Taylor, Calif. Farmer, Vol. 15, No. 3, March 15, 1861.

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VOCABULARY, N YOKUT DIALECT

3-23-60

Carded.

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following<sup>v</sup> vocabulary of Indians living near Dent's Ferry and vicinity, on the Stanislaus River, in the Sierra Nevada of Calaveras County."

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	No-fup	eye	ces-sak
Wick'd spirit	hitch-wella	nose	chin-nik
man	no-chak	mouth	truck-wus
woman	mokela	tongue	talkatta
boy	mu-chip	tooth	tellee
girl	water-ii	beard	etchee
infant, child	mokella	neck	okutch
father	nop-huck	arm	punt-ruck
mother	no-um	hand	punt-ruka
husband	nim-ootoy	Indian shoes (of elk-skin)	tammay
wife	mokella	bread (of acorns)	op-putz
son	wichepanim	atole, or mush of acorns	wais
daughter	waterii	pipe	schik-it
brother	thim-my	tobacco, wild	chan-nesh
sister	punt-rup	sky, heaven	tip-pa-niny
an Indian	no-chak	sun	opp
head	ot-trup	moon	opp
hair	a-a-min	fingers	puntraka
face	ces-suk	nails	hes-se
forehead	toll	body	pol-lut
ear	truckwushup		



Taylor 2

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
belly	tots	the morning	tow-nunkin
leg	ta-tutza	evening	hylam sok-kut
feet	hewatilleum	spring	illunum
toes	do do	summer	op-trumana
bone	chhay	(2) winter	o-fa-nin-in
grasshopper	lima-nuk	(1) autumn	pul-lo
vulture	buitch	wind	shuk-kur
heart	usuk	lightning	wip-i-ert
blood	py-yah	thunder	shuk-kur
town, village	treet	rain	shay-el
chief	tun-e-chit	snow	troppol
warrior	pache-chin	hail	ol-wut
friend	tim-in	fire	al-a-ush
house, hut	treet	crow	al-uitch
kettle (of clay)	kuy-ish	bear	ool-ui
arrow	toy-yust	river otter	ki-win-ess
bow	tul-lup	turkey buz'rd	hootz-a-vy
head of arrow	pes-se	water	e-lik
ax, hatchet	a-lick	ice	troppol
knife	mukacha	earth, land	hot-troy
musket	trul-lup	river	polley
canoe (of tule)		lake	illika
boat	pal-li	great valley or plain	paal
star	tunnawish	hill	larmit
day	tow-num	mountain	do
light	takenum	island	neone
night	to-yun	stone, rock	celley
darkness	chunka		



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
copper	hot-troy-win	egg	hun nut
iron	nocotzchoy	goose	wut-wut
gold (of no value before 1848)	ka-ha	duck	alo-etch-a
maize	up-trel	ground dove	hollont
tree	wrokish	grouse, tuft quail	utternillin
wood	hit-ish	hawk	huth
leaf	a-a-min	muscles (river)	tulpenna
bark	tut-ip	avelones	aususch
grass	shun uk	fish	lof-itz
herb	tow-yichay	white	chak-un
oak	bok-is	black	chub-buk
pine tree	chon-ok-is	red	col-kil-y
flesh, meat	sok-ut	blue	che-u-ki
elk	sok-ut	yellow	hommo
antelope	cow-yet	green	che-u-ki
venado[deer]	hoy	great, big	mat trik
wolf, coyote	e-y-etz	small, little	cootchak
dog	ky-u	strong	sha-wuy
fox	ap-pul	old	mock-u-la
squirrel (of trees)	liminin	young	wit-e-pi
squirrel (ground)	sitkit	good	in-dis-e-a-kuitch
rabbit	hoy-i-ne	bad	patrakuitch
hare	homy	handsome	hatchamin
snake	nat-ehit	ugly	pah-utz
rattlesnake	way-ak	alive, life	hatumaho
bird	hultum	dead, death	tow-traa
		cold	hos-o-um



Taylor 4

warm, hot	shup-ill	eight	ponoy moloish
I	na	nine	yaet-ta-win
thou	mein	ten	numchala mocloesh
he	sakwa	eleven	nukchin-chey
we	my	twelve	monos
you	my	thirteen	cownin
they	monok	twenty	numitch
this	nim	thirty	yet
that	mo na my	forty	cholihey
all	kit-y-my-ma	fifty	num-chil
many, much	money	sixty	num-itch
who	bim	hundred	ata lini
near	chyah	two hundred	no-ul
to-day	hylin	thousand	nom dril
yesterday	monanin	two thousand	pon-noy
to-morrow	men	eat	lo-e-up
yes	ha-ha	drink	ukun
no	nim-nim	run	lehink
east	offcinny	dance	wotey
west	cop-pram	grand feast	wotaum
north	hosminin	go	shok-um
south	humtinin	sing	hattink
one	hosininin	sleep	bow-ik
two	nut-trun	speak	trakul
three	il-ka-ume	see	tray-ik
four	hotpoona	love	wanin
five	itzanik	kill	bok
six	cho-lip-e	walk	hewate
seven	numcheney		



salt	queup	acorns	wokis
elk	suk-oy	salmon	lof-it
tortoise	lok-in	sturgeon	urak hyakut
fly	bol-loy-e	name	ep-pis
musket	cotch-itz	sit	hol-lus
feather	la-as-ish	stand	mu-trik
wings	puntracum	come	sel-ly
oats	aportchala	earthquake	shuk-a-ni
mustard	shun-nuk	eclipse	suk-u-ney

"[Note -- This vocabulary was taken from an Indian about 25 years old, who said that his tribe spoke about the same language as those of Camp Seco, on the Mokelumne River. This Indian had the same brown eyes as the Coast Indians; his rancheria was Ta-kin. He had a broad face and forehead; coarse black straight hair, as thick as that of a horse; the hair came very low down over the forehead, and his lips were as thick as an African's.

In the month of May, 1859, the people of Monterey were surprised one day to see a large cavalcade coming into the town, who, to their surprise, turned out to be a company of Indians, from the Merced River and vicinity, all mounted on fine horses and generally pretty well dressed, and equipped in the Spanish fashion of California. They numbered about 50, many of whom were armed with rifles. The most of them spoke Spanish and broken English. Their expedition was after muscles and avlones. Several of them were as shiny black as an African Moor, while others were of the usual Indian mixed colors.

An Indian of the Cosumnes River, who had lived in Monterey



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some years, with a friend of mine, told me that his tribe had words in their language which enabled them to communicate with those of Monterey]"

Alex S. Taylor, Indianology of California, Calif. Farmer., Vol. 13,  
No. 6, March 23, 1860.



2-22-60

Carded

INDIANS IN VICINITY OF MONTEREY REGION  
INDIAN NAMES OF MISSION SITES

Alex S. Taylor in his 'Indianology of California', published in the California Farmer, 1860-1863, writes as follows regarding the Indians in the vicinity of the Monterey region and the Indian names of the old mission sites.

"Conversing with an old Indian of the Mission of Carmelo a short time ago, he gave us the following account of the Indians of Monterey and vicinity. This information agrees with that of others of the most aged Indians and several old native Californians brought up in this county, to whom I have inquired on the subject.

The Eslenes, Sakhones, Chalones, Katlendarukas, the Poytoquis, the Mutsunes, the Thamiens, and many other classes and affilees, all speaking different dialects of the Runsenes language of Monterey, roamed through the valleys and mountains of the Carmelo, Salinas, Pajaro, San Juan, Gilroy, Santa Cruz, Santa Clara and up to San Francisco, which were all pretty thickly populated. The Indians inhabiting this stretch of country, of some 170 miles long by 80 miles breadth, were enabled more or less to converse with each other; as though the dialects were infinitesimal and puzzling, their vocal communications were intelligible enough when brought together in the different missions. Those of San Miguel and San Antonio spoke another language from those <sup>further</sup> North or South, but it is not known how far East the language extends. The Indians are still numerous to the East, on the lakes and rivers from the Mariposa River to the Tejon Pass and in the surrounding unexplored mountains, and which by the by offers one of the most interesting fields of inquiry in the Philology and Ethnology



of Utah and California. They had a kind of worship of the Sun and Moon, and entertained a faint belief in a God who lived among the stars.

From the records of the old Padres, it appears that the Indian name of the site of San Luis Obispo Mission was, Tixilini; that of San Diego, Nypagudy; of San Luis Rey, Icayme; of San Juan Capistrano, Quanis Savit; of San Gabriel, Tobiscanga; of Santa Clara, Thamien; of Soledad, Sakhones; of San Carlos Carmelo, Eslenes; of the town of Stockton, Yachicumnes or Yachchumnes. These names were likely those of the most thickly populated rancherias in the vicinity of each place.

The old Indian above mentioned is about 60 years old, and was baptized when a child, by Padre Juan Amoros, at Carmelo."

Alex S. Taylor, Indianology of California, Calif; Farmer, Vol. 12, No. 3, Feb. 22, 1860



Corded

Vocabulary & Rancherias, San Antonio Mission

Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, gives a short vocabulary of Indians living near San Antonio Mission, together with a list of rancherias of that region.

"Partial Vocabulary of the Indians near San Antonio Mission, situated in a valley of the Santa Lucia Mountains, about seventy miles southeast of Monterey."

Spanish -- Questions.

Que Buscas?

Que dice tu madre?

No la oygo?

Quanda te iras?

Quanda este media hecha la casa vendra?

Quedo en San Antonio?

Qual de aquellos queres?

Quando tu te vayas as a lima te ira?

Que hemos de comer nosotros hoy a la tarde?

Quemadores malisenios?

En el centro de la tierra?

Que buscas al venir aca?

Tu deras quando morire?

De quien es esso coton?

Quando se los llevaron?

Quando se iran?

Saltare la mula?

Indian of S. Antonio -- Ans.

Quidago cimchaue Busca Chaael.

Quidago cimcio mati.

Acopis sanec.

Cax Lamia.

Me Lemistom la juen lama.

Hepit Liguia sepe San Antonia.

Cueta petimalog.

Me crememia ona long la crech.

Quesi layo la lamager taa  
Lemiconoja na caach.

Chaumanel.

Nepe Lugui lac.

Quidago cimchaue lamicoe.

Hoy moy na ail la ajar quien.

Queta ma quissi lope.

Cax lumne.

Cax la lania.

O laua ma na mula.



Taylor 2 San Antonio

Que mal o dolor tienes?

Equech tipin.

Que te dara el padre en  
San Antonio?

Que lal cimaich la padre loma  
San Antonio o quecicimaich.

Que os dara el padre en  
San Antonio?

Queci lo comaich la padre loma  
San Antonio.

Note.-- This partial vocabulary was made on the leaf of an old book, about 1787, by Padre Baltazar Sitgar, at San Antonio Mission, in Monterey County, and was carefully copied and compared. An Indian of this Mission, with whom I conversed in 1856, about twenty-five years old, had a thick, heavy beard and mustache, as much so as that of any white man, and he had the usual brown iris. An old native Californian, who was brought up at San Antonio Mission, tells me that these Indians could not converse with the Chalones, of the Mission of Soledad, thirty-five miles towards the north. A brother of this last, who also lived for many years at San Antonio, and is still living there, gave me the following memoranda of the San Antonio Indians.

The Rancheria of the Mission was called Teshaya.

The Rancheria of the Iolones was on the present Rancho Los Ojitos; Sapaywis was the Rancheria of the place now called Salqualco, after a Mexican town. There were other rancherias situated on the present places called Piojas and Copeta de Gornice.

The name of the Rancheria of the site of San Miguel Mission was Chulam, or Cholami(?). These Indians spoke the same language as those of San Antonio, being only thirty miles to the southeast. Both Missions always contained Indians from the Tularé Lakes. The President of the Missions in 1822, Friar José Senan, states in his annual account that in San Antonio there were 834 Indian converts,



Taylor 3 San Antonio

and in San Miguel 926, and that, during the existence of the two Missions, 6,324 had been baptized. ....

Indian names of the Rancherias of San Antonio, from the Mission books: Chacomex, Steloglamo, Texja, Zassalete, Lamaca (on the sea-shore); Chitama (in the mountains near the coast); Chunapatama, Cholucyte, Ginace, Zumblito, Tsilacomap, Atnel, Chuzach, Cinnisel (on the Monterey River); Tetachoya or Ojitos, Quina or Quinada, Ejmal (on the beach); Seama, Tecolom or now Rancho Arroyo de San Lorenzo of Rico, Lima, Subazama, Iolon, Chuquilin (or San Miguelita). Men's names: Stapocono, etc. Women's names: Motzucal, Tacchel, Chiguiy, Cizacolmen.

The Indian name of the Salinas river (head-waters) between San Miguel and Santa Margaritta, in San Luis Obispo county, was known as Sagollin.....

Alex. S. Taylor 'Indianology of California', Cal. Farmer Vol. 13, No. 10, April 27, 1860.



Pomoan dialect related to Kulanapo of Clear Lake.

Erroneously attributed by Taylor to "Indians living near Petaluma". - cam

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following "vocabulary of the Indians living Near Petaluma, in Marin County (of the Yo-Nios Rancheria), taken in October 1856."

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Makella	tooth	oh
Wicked spirit	Masan	beard	hasmey
man	baya	neck	weakaba
woman	mata	arm	chaha
boy	coo	hand	tanna
girl	matacoo	bread of acorns	chene or harro
infant, child	comato	pipe, tobacco	saha-habey
father	prey	tobacco	sa-ha
mother	che-riy	sky, heaven	kale
son	mielly	sun	{ da
daughter	do	moon	{ da
brother	emtiki	fingers	tanna
sister	do	belly	huha
head	esnay	leg	pieya
hair	aa	feet	pieya
face	umaury	bone	yah
forehead	hula	grasshopper	chaco
ear	ismay	vulture	khey
eye	uhey	whale	eshim
nose	lah	heart	cam
mouth	ha	blood	balliy
tongue	bal	town, village	napho



chief	chi-yadul	river	pi-dda
warrior	tenay-yago	mountain	danno
house, hut	sannay	stone, rock	habba
kettle	korros	iron	calli
arrow	esmey	gold	tallayd
bow	hasimity	tree	halla
ax, hatchet	hipnit	wood	hay
canoe, boat	sshna	grass	taboo
day	damala	oak	chemiy
light	petam	pine-tree	naha
night	deway	flesh, meat	bischey
darkness	deway	wolf	ismaywa
morning	mawey	dog	chucha
evening	seal	coyote	kinula
wind	ya	squirrel	ikey
lightning	itsa	rabbit	makuey
thunder	makela	hare	magala
rain	chamul	snake	harbolis
snow	ama	bird	detist
fire	sogoklam	egg	kalistro
crow	hhi	duck	ta
bear	taka	pigeon	mayu
sea-otter	mustalaka	Cal. quail	sav-gac
turkey-buzzard	sul	hawk	cheya
water	kaa	sea muscles	haa
ice	ama	river do	haa
earth, land	mah	avelones	kow
sea	agua	fish	sha



Taylor 3

white	basha	to-day	dammal
black	hatza	yesterday	neyyah
blue	katza	to-morrow	dewem
great, big	barthen	yes	a-a
small, little	cutch	no	que-e
strong	ya	east	alhubaroca
old	budsika	south	gachawe
young	hutch	one	kalli
good	natsyo	two	hotz
bad	nesayo	three	humka
handsome	nutsyo	four	caddol
ugly	nesayo	five	lema
alive, life	muperru	six	sav
dead, death	alhow	seven	kolaus
cold	kasce	eight	kadol
warm, hot	phut	nine	gin
I	taw	ten	hidelema
thou	ma	eleven	kalhytz
he	ma	salt	tugko
we	taw	elk	ascessi
you	taw	fly	samo
they	me	feather	hee
this	petam	acorns	pudu
that	mepal	salmon	sha
all	meyas	earthquake	masqueyo
many, much	cumsa	eclipse	sasaho
who	keyati		

"[Note: this was taken down from a young Indian formerly belonging to the Sonoma Mission of San Francisco Solano, 25 years old. . .]"



## INDIANS OF THE TEJON

A.S. Taylor writes in the Calif. Farmer:

"In July of the present year (1859) the Reverend Padre Rubio of Santa Ynez Mission College, stated to me that last year, while on a visit to the Tejon Reservation and the Tulare country, at least one-half of the numerous Indians he saw thereaway, were old neophytes or were Mission-born Indians; and they told him many more were living on the Sierra further eastward. This seems to be the case also with the Indians of San Diego and San Bernardino counties."

A.S. Taylor, Calif. Farmer, Vol. 13, No. 11,

May 4, 1860.



This vocabulary is a Yuman dialect closely related to Kam-me-i (= Diegueno) and has nothing whatever to do with Luiseño, the language of San Luis Rey. - C.M.M. 5-11-60

Carded

Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, gives notes on the rancherias and "Vocabulary of the Indians living near the Mission of San Luis Rey, in San Diego county, taken by the Author, in April, 1856."

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
water	h'Ha	sister	e-cein
earth	amut	brother	echa-may
sun	enya	amole (soap-plant)	aha-cheel
star	quidmasap	fish	tas-sow
moon	hixtleya	condor	he-pa-va-roo
sea	hacwtzilk	tufted quail	hafh-mau
river	aHaghechpatchy	horn-owl	oo-ou
stone	i-weil	owl (common)	his-chat
grass	ismae	hawk	èchk-pa
lion	namatay	mountains	amay
bear	nimul	acorn	kup-hoil
coyote, or fox	hut-ta-pa	house	ou-wa
dog	aitch-hut	fire	aà-ou
cat, wild	neëmey	heat	ku-pil
venado (deer)	aguuk	boat	hha-aeil
antelope	mool	ashes	em-pill
man	epatche	seeds	em-waell
woman	cein	atole, or mush of seeds, etc.,	sow-wee
girl	cein-èlamam	bow	atim
boy	epatche-el-mam	arrow	apul
father	enel	crow	a-hatuy
mother	etel		



Taylor -2- San Luis Rey

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
head	haxtl-moo	dead, or death	mil-lay
hair	haxtl-ta	God	E-mail-hay
forehead	haxtlweltl	worship	email hay i chi yow
nose	ahoo	cold	hi-chur
mouth	ah	sweet	mee-y hul
ear	h hamil	sweat	he-pilk-muck- aray
beard	he miss	bitter	huk-kwuc
teeth	e-yow	whale	huk-a-pun
tongue	ne-puutl	ardella, or ground squirrel	hak-ama
food	hechusow	flesh	cokh-wiy
hand, fingers and arm	hezel	smoke	o-hoe-y
nails	he-zel-how	neck	he-nneeil
salt	e-seil	aulon	enekel
breast	h he-chik	muscles	ka-hul
paps of women and milk	'h h-miy	rattlesnake	kneei-co-ceil
child (babe)	il-yi-mam	paisano, or snake-bird	tit-pu
light	co-nnell	grasshopper	ta mow
uncle	n-i-qui	eyes	he-hyeou
aunt	n-i-katish	tule, or bullrush	eh-suk
cousin	hitl-e-oa	leg	he-mil
wind	he-e-yie-e	foot	mut-cow-powi
heart	e-seil	body	amat
earthquake	e-mut-u-ung	tree	eel
eclipse	in-pow-wo-sow	eagle	hec-ka-pa
rain	equi		



Taylor -3- San Luis Rey

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
sky	hy-my-hhay	one	hhin
geese (white)	sim-quou	two	howwup
geese (black)	la-luk	three	howmuk
duck	y-yowu	four	chipuk
belly	hettou	five (or a hand)	azelnamatquahit
a day was inyakáhent		six	azel doihil kian
lagoon, or estero was called hakware		seven	azel dohow wok- yam
		eight	azel chipiyam
		Could give no name for nine or more figures.	

This vocabulary was taken from an Indian about forty years old, who spoke remarkably good Spanish and had a very intelligent countenance, but much given to drinking. He remembered the old Father Antonio Peyri, when he went off to Mexico with Gen. Victoria, about fifteen years ago (1831). The following are the names of the rancherias, or clans, living in the vicinity of San Luis Rey Mission: Ene kelkawa was the name of one near the Mission-site, Mokaskel, Cenyowpreskel, Itukemuk, Hatawa, Hamechuwa, Itaywiw, Milkwanen, Ehutewa, Mootaeyuhew, and Hepowwoo, were the names of others. At the Aguas Calientes was a very populous rancheria, called Hakoopin. None of the Indian tribes of California, as far as I am aware of, have a name for the Bison or Buffalo; but some clans are said to have traditions of such an animal.

This Indian and the informant from San Miguel, of Lower California, say that the clans of San Luis Rey, San Diego, and San Juan Capistrano, could all converse together, as there were

[<sup>1</sup>Quoted by Bancroft in Native Races, I, 460, 1874.—S.R.C.]



many words in their language which were the same, and that was no material difference in their different dialects. In some work we remember to have read it is assumed that the Indians of San Juan Capistrano are Affilees of the Great Shoshone nation of the Rocky Mountains;.....

Alex. S. Taylor 'Indianology of California', Cal. Farmer, Vol.13, No. 12. May 11, 1860.

Taylor, in an earlier issue of the Calif. Farmer, states that from the Mission records it appears that the native name of the site of the Mission of San Luis Rey was Icayme. -- A.S.Taylor, Calif. Farmer, Vol. 12, No. 3, Feb. 22, 1860.

And quoting a letter of F.F.de La Suen to Don Diego de Borica, published in San Francisco Herald, March 1854, Taylor writes that the Mission of San Luis Rey was founded June 13, 1798 "in this place called by the natives Icayme, and by the first discoverers San Juan Capistrano halfway between the missions of San Juan Capistrano and San Diego."-- A.S.Taylor, Calif. Farmer, Vol. 14, No. 24, <sup>Feb. 16,</sup> 1861.



Quoting Major McKinstry of the Army in the S.F.Herald,  
June, 1853, Taylor writes:

"The limit of the county of San Diego. . covers an immense area of territory, and contains within its boundaries about 3000 Indians, divided into three distinct nations or tribes: Yumas, 500; Cohuillas, 2000; Dieguinas, 500. The two last named tribes are again subdivided into Mission or Christianized Indians, and Gentiles. The Yumas are a wild, fierce and warlike people inhabiting the section of country watered by the Colorado, and from time immemorial have been at war with their neighbors, and never omit an opportunity to plunder their friends. The Dieguinas reside in the southern part of the country, and claim the land from a point on the Pacific to the eastern foot of the mountains impinging on the desert. The Cohuillas reside in the northern half of the country, and southern part of Los Angeles; they claim a strip of country commencing on the coast and extending to within 50 miles of the Colorado river, following the eastern base of the mountains. The division of territory is well known to, and recognized by, all the Indians. No violation of a neighbor's empire is ever passed over; satisfaction is promptly demanded, and must be full and ample to meet the requirement of an international law, that rigidly enforces the rights of all.. . . about 500 of the Cohuilla nation originally belonged to the Mission of San Luis Rey, and are now residing at Pala, Temecula, Ahuanga, Agua Caliente, San Jacinto, and some few at and about



the mission. Less than one-half the Dieguinas are neophytes. The greater part reside on land belonging to "Gente de Rason" and are partially domesticated, though manifesting a great aversion to labor, and at all times willing to resume their previous free and mountain life, that possesses charms for them that far outweigh anything to be found in the simple life of a husbandman. They are to be found in the valleys of San Pasqual, Santa Isabel and San José; a few cling to the mission of San Diego."

Calif. Farmer, Vol. 14, No. 24, Feb. 15, 1861.



BENECIA AT Carquinez Strait, AN OLD  
BATTLE GROUND OF THE INDIANS

A.S.Taylor, in writing of the wanderings  
of the Pilot Morera who was left behind by  
Drake's Expedition in 1579 says:

"The old Pilot Morera must have been  
obliged to cross the Bay at the straits of Kar-  
quinez at Benicia, which was the battle-ground  
of the naval fights of Indians, in the olden  
time ante 1820."

A.S.Taylor, Calif. Farmer, Vol. 15, No. 5,  
March 29, 1861.



A.S. TAYLOR'S VOCABULARY OF CUSHNA INDIANS

5-31-1861

Carded

Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, reprints a vocabulary of the Cushna Indians living near the South Fork of ~~the~~ Yuba River, Sacramento Valley, given by Adam Johnston in Schoolcraft: 'Indian Tribes' pp. 494-503, <sup>1852</sup> and appends the following remarks, together with additional words and sentences: (including numbers 1 to 10)

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
eyewinkers	bokkok	this	hed-dam
eyebrow	wiscon	this place	hed-dad-da
little boy	hu-e-no	where	hahmode
to sweat	loop kit	mouse	oossay
forehead	tchim	stink	toctaw
elbow	puccus-cus	to sleep	au-ee
belly	curde	food	summack
shawl	lance	to gamble	hali
smoke	shook	dead	mulu
stone-coal	cot	to cut	ho-o-na
wild onion	wohro	what is it	hes hah
pine-seed	tone	what do you say	hazem
yerba-buena, peppermint	hesh ha	give	wama
lean	dolah	give it to me	tope
raccoon	och	take it	mip
to shoot	darco or narwa-wah	come here	oleppa



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
to buy	pec al de	expression of surprise or astonishment	ah me and solam copam
lazy	bucki		
dirt	pitche	to labor, travel, or make effort	tows hal

The following words must be of recent formation, as they could not have known anything about the articles to which they are applied until recently.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
coat	capota	paper	papile
gun	copalta	vest	char-lac-co
powder	pulpul	shirt	comesa
candle	mantaka	hat	somliel
board	topla	saw	harse
bucket	suwatle	ox-horn	mo
beads	hoite		

#### Numbers

This is the extent to which most of the tribes can count. After this, they count by tens. If they wish to count fifty, they count five tens; if one hundred, ten tens, etc.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
one	wictem	six	tumbum
two	panim	seven	tapuhim
three	sapuim	eight	pentchim
four	tchuim	nine	pellom
five	markum	ten	matchim



Proper names of a few individuals of the tribe Cushna:

Colla, their chief		Coachepe	Putsha
Camulla	Hock-la	Inaces	Monaceno
Osh-da	Pantu	Comolin	Wisema
She col	Womote	Hompella	Pennewatte
Sarrappa	Yappa	Cabotelum	Mattuck
Moawai	Luwassie	Onempoolo	Occano
Wheelock	Draper	Will yo	
Yachuno	Maluce		

Alex. S. Taylor 'Indianology of California', California Farmer,  
Vol. XV, No. 14, May 31, 1861.



Taylor, Alexander Smith, 1817-1876 : Extracts from

Indianology of California

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Corded

### The Indians towards San Diego

The Cahuillas and Geniguiehs, may be called the generic names of the tribes of Indians inhabiting the valleys and mountains which lie between the Colorado and Mohave deserts, and whose clans and rancheries became civilized in the Missions of San Fernando, San Luis Rey, and San Diego. (Diegenan or Diegenos are Spanish generalities for the clans of San Diego; as Gabrielenos, Barbaranians, Carmellenos, etc, etc, was of San Gabriel and other Mission Indians.) The Colorado-river Indians proper were never conquered, civilized, or reduced, by the Spaniards, as they invariably burnt all the Missions and posts established by them -- as the Missions of Concepcion, San Pedro y San Pablo of 1781, Santa Catalina and San Pedro Martyn 1816 to 1825, all by the Yumas or their affillees. They have repeatedly massacred parties of American and Mexican hunters and emigrants.

Prof. W. W. Turner, obit. 1858 (who was among the first of American philologists), places the Chemhuevis and Cahuillas languages as belonging to the stock of the Shoshones (Bannacks, Blackfeet, etc, of the Great-Basin languages, and which Gallatin 1845-48, and Turner after him in 1856) places the San Juan Capistrano Indians as being a branch of the same Shoshones and Cahuillas, Mohaves, etc. ....

Alex. S. Taylor 'Indianology of California' Calif. Farmer, Vol. XVI,  
No. 22, Feb. 21, 1862.



Carded

## THE MOHAVES AND COLORADO INDIANS OF THE RAILROAD VOLUMES.

Dr. Thos. Antisell of Lt. Parks' Railroad Exploring party (7 vol. 1856) says: "The Indians who travel along these trails and live in the mountains, sixty miles down the Mohave river, are the Cucompners (the Coganos?), not speaking the same tongue as the Mohaves or Payutes, nor apparently so advanced in civilization as those tribes -- lizards, rabbits, and roots, constituting their chief fare." Their neighbors, according to other accounts, are the Mohaves between Virgin and Mohave rivers. These Indians mostly live between the Virgin and Mohave rivers, to where the Mohave river joins the Colorado river. The Tejuas are neighbors on the east bank of the Colorado below the Little Colorado; the Yumas and their affilees the Cuchanos, Cojanos, and Cocopas, below the Mohaves on the Colorado, east and west to its junction near the gulf. The Iumbucanis and Chemeguabes live on the lower Grand and Green rivers, opposite the Mohaves, where these rivers empty from the east into the Colorado. The Cosninas live between the Lower Grand and Chiquito Colorado rivers, which fall from the east into the Colorado. The Moquis (half-civilized) live on the middle and upper waters of the San Juan river (line of 36°), which empties into the Chiquito Colorado, and are not further neighbors than about 70 miles from the Cosninas. The Coyoteros, the Garroteros, and Apache Tontos, live east, and south and east



of the Tejuas, on the head waters of the streams emptying from the north into Williams fork and the Gila. The Yampais and Yabipais are eastern neighbors of the Mohaves, and southern neighbors of the Cosninas, and neighbors to the Gansteros, Coyoteros, and Apaches Tontos. The Yamayes live between the Mohaves and the Payutes of the Southwestern jointures and vicinities of the Sierra Nevada connections of the Great Basin, east of Tejon Pass ranges. The Gilenos are also said to be a tribe inhabiting portions of the upper Gila and the branches falling into it from the north.

Alex. S. Taylor, 'Indianology of California', California Farmer, Vol. XVI, No. 19, Jan. 31, 1862.



CardedThe Indians near Fort Yuma

Michler says: "There are many Indian tribes scattered throughout this part of California. The Diegenos (or those formerly belonging to the Missions of San Luis Rey and San Diego): The women are beautifully developed and superbly formed, their bodies as straight as an arrow; their features however are coarse and uninviting, their persons filthy and their actions still more disgusting -- their degradation and corruption only exceeded by that of the abandoned wandering white population." [The men are large and stupid, similar in color to the Colorado tribes of which in every probability they are a branch offset. Don Thomas and Antonio Garras were Captains among these tribes, and were fine-looking men and held their rancheries in great subjection. These Diegenos (or native name Comeyas) live in considerable numbers at Agua Calientes, San Pasqual, Santa Ysabel, San Felipe, etc.]

The Yumas Tribes.

"From about sixty miles above Fort Yuma (to the Gulf) live the Yumas and their affilees the Cuchanos and Cocopahs, the latter tribe living within the Mexican boundary. These Cocopahs, with the Maricopahs who live with the Pimos on the Gila, originally formed one tribe, and they speak one language -- the Maricopahs having been separated in tribe quarrels, strifes and hot wars, and now living peaceably with the agricultural Pimos.



"The Yumas and Cocopahs are said to be very treacherous races. .... Michler here relates the treachery and cunning of the wars between the Yumas and their kindred the Cuchanos in 1851, when they mutually betrayed each other..... Macedon, the principal chief of the Cuchanos, who was much beloved among his tribe and said to be an intelligent and high-minded Indian, was killed in one of these 1851 raids.....Through the influence of Major Thomas, a day was appointed for both parties, Cuchanos and Cocopas, to meet at the post. Jose, Jepita, Coyote, and Colorado, represented the Cocopas, and Pasqual an Cabello en pello and Vicente, figured on the part of the Cuchanos.....

..The mode of cutting the hair short... prevails also among the tribes of the Mohave, Gila, and Colorado, the head of the Gulf of California, in many tribes of Lower California, and also many of the Alta California tribes of the Coast, and the Tulare and Sacramento Valley....

Almost all the tribes of the Mohave, Colorado, and Gila are agricultural Indians more or less; and except the Apaches Broncos, Nav jos, and a few others, this rule will hold good of the Southern Payutes, Cosninas, Moquis, and those of New Mexico from the Parallel of 36°30' to the Gila, and from the Colorado to the line of the Rio Grande to where it strikes (in Chihuahua) the Guzman Lake line....

... Capts. Sitgreaves and Simpson of the U.S. Army, also published accounts with illustrations (in their journals of military expeditions published by order of Congress between 1849 and 1854) of the Tunis, Cosinas, Yampais, and Mohave Indians.

Alex.S.Taylor 'Indianology of California', California Farmer, Vol.XVI, No.21, Feb. 14, 1862.



The Jesuits found fields of wheat (no doubt an indigenous species) frijoles, maize, cotton, pumpkins, etc., in the different Gila expeditions of Kino and others between 1698 and 1764, cultivated by the Pimos, Maricopahs, and others. ....

~~xBartlett's account of the United-States-and-Mexican Boundary Survey of 1850-53, published in New York in 1856, a work of great value and careful observation.~~  
~~of the Salinas~~

Speaking of the Comeya tribe formerly christianized in the Mission of San Diego, and referring to those of the old Jesuit Missions of Sonora, Sinaloa, Alta and Lower California, Bartlett remarks that it ought to be borne in mind, that many of the Indian tribes ante tempo Jesuita have since become entirely extinct. [Bartlett's account of the United-States-and-Mexican Boundary Survey of 1850-53, published in New York in 1856, a work of great value and careful observation.]

Taylor 'Indianology', Calif. Farmer Vol. XVI, No. 23, Feb. 28, 1862.



Carded

Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, quotes the Mendocino Herald, March, 1861, on the Indians in Mendocino County:

The Yuka tribe are those mostly within the valley, and immediately adjoining in the mountains. They number perhaps five or six hundred; whilst the Tlackees, a more warlike and unfriendly class, range within a scope of country some ten or twelve miles round, and number perhaps 2,000 or more. They have a great dread of the Reservation, and will not remain on it when taken there, and seem even to take pleasure in killing all kinds of stock whenever the opportunity offers. They are particularly fond of mule meat, which they kill in preference to the fatted calf. A few days since the slaughtered carcasses of horses and mules were found scattered in all directions upon their trail, and large quantities of such supplies are laid up at their rancherias.

Alex. S. Taylor 'Indianology of California', California Farmer, Vol. XVII, No. 1., Sept. 5, 1862.



## CERIS INDIANS

Alex. S. Taylor in his 'indianology of California' published in the California Farmer, 1860-1863, gives the following notes on the Ceris Indians written by Clement A. Pajaken, the substance of which, Taylor says, had been previously published in the Calif. Chronicle in 1854 or 1855.

"Ceris.-- This is a small nation, perhaps at present not exceeding 400 souls. For more than 20 years back, this little band of robbers, murderers and cowards, has been suffered to continue its atrocities and assassinations on the road lying between Gu<sup>a</sup>ymas and Hermosillo, two of the most populous towns of Sonora. This is so inexplicable a fact, that in future times it will not be believed to have been possible. The present impotent state of the Government and the apathy of the Sonorian people cannot be better shown than by the above fact alone.

Before the great rebellion of the Ceris, Pimos and some Apaches, in 1779, the Ceris lived in a village called El Populo near Hercasitos. In 1789 they were transferred to the Mission now called Pueblo de Ceris, or with its entire name: Pueblo de San Pedro de la Conquista de Ceris. This is near Hermosillo. The Ceris, besides being the most stupid and laziest of all the Indians of Sonora, are also the most inconstant and treacherous. They have revolted more than 40 times since the attempt was first made to induce them to lead a social life. A few families have only remained at the above mentioned villages, where they live in the outskirts of the place, maintaining themselves by making earthen vessels, and collecting the tripes and other offal from the



butchers'. The original home of the tribe is the island of Tiburon, where a portion of them still reside. From thence they landed from time to time on the coast and killed travelers and muleteers on the road and stole cattle from the ranches. They use only the bow and arrow, but the latter is poisoned, so that nearly every wound made by it is fatal or at least dangerous. They mostly live on sea-fowl, fish, oysters, clams, lobsters, and other produce of the gulf, which they devour nearly raw. In consequence they are said to exhale a very offensive respiration, which however may partly be attributed to their entire want of cleanliness, as the procedure of washing is unknown to them. Their dress consists only of an apron of pelican skins or a piece of woolen cloth tied around the middle. They tattoo their faces, and some perforate the nose and adorn it with a green stone resembling bottle glass (probably obsidian). They are of a dark copper color and rather stout. The women are by no means ugly. The small feet and delicately molded bust of the latter excite the envy even of the Castilian ladies at Hermosillo. The hair of the females is black, thick and hard, and is never cleaned or combed. This circumstance gives their head a very uncouth appearance. The only religion these people have consists in the adoration of the moon; they celebrate the appearance of the new moon with rejoicings and many ridiculous formalities. This nation is fast dwindling away and will soon cease to exist."

A. S. Taylor, Calif. Farmer, Vol. 16, June 13, 1862.



A.S. Taylor in the Calif. Farmer reprints the tradition of the 'Thunder bird of the Mackahs, as published in the S.D. Bulleton, Oct. 1860.

"The Indians related to me many curious legends respecting their belief. The most interesting one is that relating to the Thunder Bird."

In common with all the tribes of the Coast that I have met, the Mackahs believe that thunder is caused by an immense bird, whose outspread wings obscure the heavens. This bird is called by the Chinooks, 'Hah-ness'; by the Quemults, 'Han-hah-ness'; by the Mackahs, 'Thlew-cloots'; and by the Nootkans, 'Too-tate-lum', or 'Too-tootsh'. The name of Tatoche Island, which in the jargon means milk, is in reality the Nootka name of the 'thunder bird' and should be pronounced 'Too-too-~~che~~' or 'Thunder' Island. It was however, not so named originally by the Indians, but as I before remarked, was with the land about Cape Flattery, so named by Mears, in honor of the Nootka chief, Too-tootch-atticus.

Lightning is supposed to be caused by a species of fish resembling the sea-horse, or Hippocampus. The head of this animal, they say, is as sharp as a knife and the lightning is produced by the tongue, which is darted out like a serpent's. The name given by the Mackahs to this animal is 'Ha-hake-to-ak '. It is supposed to be stirred up from the sea by the whales, when the Thunder Bird' catches it and keeps it under his wings for future use.

The Thunder Bird is an Indian of gigantic proportions, who lives on the top of the mountains. His food is whales, and when hungry he puts on his wings and feathers as an Indian wraps himself in a



blanket and sails out in search of his prey. When a whale is discovered, the Hah-hake-to-ak darts out its fiery tongue, which kills the fish; and as the mighty bird settles down to seize it in its talons, the rustling of the great wings produces the thunder. The whale, when seized is taken up into the mountain and devoured.

The Hah-hake-to-ak is not always employed in killing whales. Sometimes it darts down to the earth, and with its sharp head splits open trees. At other times, the thunder-birds have fights in the air, and dart their fire at each other, producing what we commonly call a thunder storm.

The Mackahs religiously believe this fable to be a fact, and told me of an Indian who once went across Vancouver Island from Clioquot to Naniamoo, and on top of one of the mountains found the house or nest of a thunder bird. It was built of logs like an Indian's house, and around it were strewn great quantities of the bones of whales."

A.S.Taylor, Calif. Farmer, Aug. 1, 1862.



Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, gives the following notes on the Indians of Lower California and a "Vocabulary of the Indians living near the Mission of San Miguel, in Lower California, thirty miles south of San Diego on the Ocean Coast, taken by the Author in November 1856".

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Maha	forehead	pushlomay
wicked spirit	chelitch	ear	eh'hamul
man	ecutch	eye	eyuh
woman	ysing	nose	nariz
boy	ylemoy	mouth	ah
girl	ecutch	tongue	anapillk
infant, child	ylemom	tooth	ayou
father	enaul	beard	alami
mother	etal	neck	amaet
husband	n'yecutch	arm	ahiell
wife	ysing	hand	ahiell
son	ecutchilemam	Indian shoes of deer-skin	hamayou
daughter	sin elemam	bread of acorns	senow
brother	ysimile	pipe, calumet	moqueen
sister	y chan	tobacco	tabac, or uup
an Indian	hy pai	sky, heaven	hamey
head	hho	sun	enyui
hair	haltah	moon	hah-lathl
face	hiy ud		



<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
fingers	ser-rap-pis	darkness	ahun
nails	kwat-la-lwow	morning	mi-e-car
body	ymat	evening	tini
belly	etuh	spring	ahun
leg	ymil	summer	sigh
feet	mme	autumn	a-pulh
toes	mme	winter	hacachur
bone	akk	wind	matha
vulture	ishpa	lightning	wilhyap
whale	ishpan	thunder	a ker
heart	eya	rain	akwee
blood	h'what	snow	alap
town, village	nay-waw-nemunt	hail	alap
chief	quipuy	fire	hak-kal-rup
warrior	qui namiy	crow	ahap
friend	haca muy	bear	numul
house, hut	wa	sea-otter	pap-pil-ya
basket, or kettle	enpull and happatull	owl	hetcha-ak
arrow	apul	turkey-buzzard	hih-pe
bow	atim	horn owl	kit-ta-quack
ax of stone, hatchet	oweil	water	ah-ha
knife	ahaquow	ice	how-wurh
star	kulluep	earth, land	ahmut
day	enya	sea	ha
light	tenya	river	hachapay
night	tenyum	lake	posa
		valley	mitahr



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<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
hill	emut-illy-mam	Partridge	ugma
mountain	mut-y-mi	hawk	hek-pah-wat
island	ha-wei	sea-muscles	ca-huool
stone, rock	aweel	aulones	hit-cul
iron	ena-row	fish	hot-ch-ya
gold	mattawottis	white	nomasup
maize	hayetch	black	neil
oak-tree	esnow	red	euhat
wood	ha-ahl	blue	ha-pussoo
leaf	hayal-lumum	yellow	ha-quack
grass	simi	green	ha-pussoo
oak	esnow	great, big	matta may
pine-tree	ha-yahl	small, little	matt-illi-mam
redwood	h'yilaewatis	strong	se-perr
flesh, meat	co-quiy	old	kooruc
wolf	hatch-a-cuil	young	lamum
dog	ahut	good	ahun
fox	par how	bad	whal-ich
coyote	kattapap	handsome	ahun
squirrel	hak-mahl	ugly	whal-ich
rabbit	con-i-you	live, life	ahun
hare	he-quool	dead, death	mal-hay
rattlesnake	he-uhey	cold	hechur
egg	a'k-ma-he-yetch	warm, hot	har-rour
goose	chor	I	ah-hun
duck	han do mou	thou	ne-yar
pigeon	kiwey	he	ah-hun
		we	hin-ya



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you	ma-ya müt	run	annow
they	ma-ya-wup	dance	annema
this	ah-hun	go	kalyapai
that	ah-hun	sing	kachi you
all	ah-hun, mmaya-wup	sleep	cha-ma
many, much	ah-hun-simi-rey	speak	kayba
who	ah-hun	see	neou
near	sii	love	minaworl
to-day	nepil-pilya	kill	yamu tch
yesterday	tinney	salt	weil
to-morrow	may yokal	tortoise	ka-kup
yes	ah-hun	fly	nespiel
no	ho-mow	musketo	muspuil
east	ne-a-che-puckchis	crown of feathers for chief	how-wul
west	ne-yu-hup	wings	cha wal
north	ka-tuhl	oats	en pay
south	a-waks	mustard	mortaza
one	hin	acorns	es-neow
two	ho wop	salmon	eevey
three	ho muk	sit	kanup
four	se pupp	stand	ka-pa-que
five	serupp	come	ka-u-widis
six	chip hok	earthquake	mata-indis
sweet	neyuel	eclipse	enaw-e-nuul
bitter	ha quack	boat of tule or bullrushes	hekwe
acid	wil-itch		
eat	assowo		
drink	assee		



The foregoing vocabulary of the Indians of San Miguel Mission formerly belonging to the Dominicans, and situated on the ocean coast some 30 miles S of San Diego, was given to me by an Indian neophyte about 45 years of age. His appearance was similar to the Monterey Indians, but much taller and more spirited; the iris of the eye was of the usual coffee-brown. He was in his youth more or less acquainted with the Indians of the neighboring Missions of Santo Thomas, San Vicente, Santo Domingo, Santa Rosaria, and San Fernando Vellicata, the last one within a hundred miles of San Miguel to the S. Another mission, that of Santa Catalina, was in a valley on the eastern side of the mountains, not far from the mouth of the river Colorado. The Indians of Santo Thomas spoke nearly the same language as those of San Miguel, as also did many of those living at Santa Catalina. This last had neophytes of several different tribes, but they were chiefly Yumas and others of the Colorado bottoms. These Indians were very large men, treacherous, quarrelsome and warlike; they once burnt the Mission of Catalina, as they had previously done that of San Pedro, and killed several of the priests and many soldiers.

The Indians of the first-named five Missions all spoke about the same language, and it seems there are many words in the San Miguel language which are spoken by the Yumas of Colorado, as given by Lieut. Whipple in 1849, and those of San Diego. The rancherias of the San Miguel Mission were Otat, Hawai, Ekquall one in the mountains, Hassasei one on the sea beach, Inomassi was another on the beach, and Nellmole and Mattawottis were others. . . .

Following down south, the Indians of Lower California, on the 1851 map of Mexico, Texas and California, by the Geographical Institute of Weimar, Germany, are named as follows: From San Miguel to San Vincente,



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they are called Icas; from San Domingo to San Francisco Borgia, in lat  $27-1/2^{\circ}$ , they are named Uchitas; from thence to San Ignacio in  $26-1/2^{\circ}$ , they are known as Lamoines; from thence to Loretta they are named Cochiemes; from Loretto to La Paz they are called Monquis; from La Paz to Cape St. Lucas in Lat.  $24^{\circ}$ , they are termed Coras, or Perecues.

Alex S. Taylor, Indianology of California, Calif. Farmer., Vol. 13,  
No. 13, May 18, 1860.



Mewuk Vocabulary erroneously attributed by Taylor to  
the Yokut tribes Kah-we-yah and Kah-so-wah - can

5/25/60  
Carded

Alex. S. Taylor, in his 'Indianology of California', published in California Farmer, 1860-1863, writes: "The following vocabulary of the San Joaquin Indians in the vicinity of Four Creeks, published in the San Francisco Wide West, in July 1856, by a writer signing himself "T.H.R.", is of great interest and value, as very few observations have been made on the Autochtones of that section. It seems probable that all the Indians of the Southern Sierra Nevada, the west bank of the San Joaquin, and the Delta of the Tulare Lakes, are Cognate tribes, speaking a general language in different dialects. The Spanish officers and soldiers, who first explored the Valley, prior to 1820, and the old fur-trappers and hunters, from 1824 to 1830, always stated that the tribes, clans, and rancherias of Indians thereaway, were very numerous and populous, and the means of subsistence extremely abundant. Capt. Estudillo of the Spanish army, from Monterey, explored the Tulare Lake district in 1819, and made a map of the country, which the curious can see at the office of the U.S. Surveyor General, at San Francisco -- it is very detailed and full.

#### THE INDIAN TRIBES KAH-WE-YAH AND KAH-SO-WAH

The Indians now scattered in small bands or families throughout the mining districts of California, formerly constituted a great family or nation, of one common origin. They were, it is true, divided into petty tribes, selecting particular locations favorable for hunting and fishing, over which they appear to have exercised some tacitly acknowledged preëmptive right. The



customs and characteristics of all these tribes are very similar, but in language there is a great dissimilarity. There must be a great number of dialects spoken by the Indians of Oregon, Washington, Territory and California, as I find them differing very much indeed.

Even within our own bounds I find very material differences in the dialects of the Northern and Southern tribes, and again betwixt them and the Indians of the Coast Range.

The dialect of the Kah-we'-yah is very simple, and only gains strength in compound words. There is no sound of the letter R in the language, and in using a foreign word possessing it, they always substitute the sound of the letter L. Some of their names are beautiful, soft and poetic. For example: Loy'-e-mah, flowers; hoo'-lo-wen, birds; o'-pah, the sky; yan'-o-pah, clouds; hee'-a-mah, the sun; and many others. The true aboriginal names are those of natural objects, most other words having been introduced by foreigners. The exceptions to this are, when any new article of luxury, or necessity, is introduced amongst them. If it bears any resemblance to a familiar object, it will likely be so named; as, for example, the reader will observe in the Vocabulary a resemblance between to'-le, blankets, and tu'-le, or too'-lee, bulrushes. The latter article they weave into a sort of rough matting, and it is frequently used as a covering to their huts. Since the introduction and use of blankets have become so general, they, after wearing them a few days, appropriate them to the same purpose as the bulrush mats. Hence, the similarity in names for articles at first apparently so widely differing. Again: oo'-woo is prepared food; ow'-woo, the mouth; and it strikes me that the connection of one with the other



is quite natural.

Then again, as it is oftentimes a difficult matter for persons speaking different languages to understand each other perfectly, or even to catch correctly the sound of a word, so mistakes have arisen in the names given to rivers, and which were evidently derived from the Kah-we'yah dialect. Who was in fault, I know not, but I will give instances in point. Wokel'mootee is the name in Kah-we'yah for river. Is not this word the origin of the name given to the Mokelumne river? Ko-sum'moo, salmon. Can we not detect a similarity with the name Cosumne, also a name of a river? Tu-al'-um-ne is also a soft and melodious name, but I am ignorant of its meaning. Ham'-i-te, falls, rapids; yo-ham'-i-te, a cataract; the prefix yo meaning high, lofty.

The limits of the Kah-we'yah and Kah-so'-wah tribes appear to have been from the Feather river in the northern part of the State, to the Tulare lakes of the south. As we advance further north, a most decided difference is observable with the dialects of the various tribes inhabiting that portion of the country; while on the contrary, as we go south, we observe a similarity in words with even the Aztecan or ancient Mexican language.

For example:

Fire, in the Aztecan language, is Ah'-kee.

" " " Kah-we'-yah " " Wo'-ka.

Water " " " " " Ke'-koo,

" " " Aztecan " " Quack'-kee.

What is the cost? in Kah-we'-yah, is Me-to'-kah.

" " " " Aztecan " Mee'yah



Who buys? in Aztecan is Ah-mo'-nee.

Do you wish to buy? in Kah-we'-yah, is Ah-mo'-nee.

We might multiply these instances, but our limits prevent, and we proceed at once to introduce the

VOCABULARY OF THE KAH-WE'-YAH AND KAH-SO'-WAH INDIANS

[The syllable to be emphasized in pronunciation is indicated by the accent --'.]

Numerals

Keng'-ah -- one

O-te'-go -- two

To-lor'-ko-soo -- three

Oy-is'sah -- four

Mo'-soo-kah -- five

Tah'-moo-kah -- six

Ken-neck'-koo-koo -- seven

Wo'-hah -- nine

Kah-woon'tah -- eight

Keng'-ah-te -- eleven

Nia-ach'-ah -- ten

O-tuck'-soo-ka-na -- twelve

To-lork'-soo-ka-na -- thirteen

Oy-ick'-soo-ka-na -- fourteen

Mo-sook'-soo-ka-na -- fifteen

Tah-mook'-soo-ka-na -- sixteen

Ken-neck'-soo-ka-na -- seventeen

Kah-woon'tah-se -- eighteen

Wo-hah'-ka-se -- nineteen

Ni-atch'-ah, O-te'-go, nem -- twenty, or two times ten.

Ni-atch'-ah, or To-lor'-kor-soo, nem -- thirty, or three times ten.

Ni-atch'-ah, Oy-is'sah, nem -- forty, or four times ten. And so

on to one hundred, which is expressed by

Niatch'ah, Ni-atch'-ah, nem.



Above a hundred, they count naturally by decimals; any indefinite number, by holding up their hands, and, whilst exclaiming energetically "Niatch'-ah Ni-atch'-ah," rapidly opening and closing the ten fingers.

Parts of the Human Body

Han'-oh -- head	You'-sah -- hair
Soon'-too -- eyes	Nee'-to -- nose
Ow'-woo -- mouth	Koo'-too -- teeth
Oui'-ko-soo -- chin	Soo'-mo-choo -- beard
Tol'-ko-soo -- ears	Tee'-soo -- hands
Los'-los-kee -- fingers, or toes	
Sa'-lah -- nails	Oo-toon'-dah -- thumb
Hot'-tah -- feet	Ho'-cho-noo -- legs
Lee'-te-poo -- thighs	Hi'-te-wah -- hips
Moo-'zoo -- breasts	Oong'-i-you -- chest
Too'-you-pe -- shoulders	Tee'-se-ni -- elbows
Pah'-cha-loo -- arms	Kah'-woo -- back
Cho'-ko-noo -- belly	To'-kah -- posteriors
To'-lo-loo -- gen. organ, mas.	
Wock'-o-ta -- gen. organ, fem.	
Nong'-ah -- man	O'-sah -- woman
Esh'-el-lo -- child	
Esh'-el-lo Koo'-chee -- good child <sup>1</sup>	
Koo'-che O'-sah -- good woman	
Oo'-soo-too, Nong'-ah -- bad man	

<sup>1</sup>The placing of the adjective before the substantive seems to be governed solely by euphony.



Taylor -6- Tulare Lakes

Nong'-ah Kah-woo'-wah -- powerful man

Koo'-che, signifying good, Oo'-suo-too, bad, and Kah-woo'-wah, power, strength, ability.

Hoo'-che Nong'-ah Mee-wah -- a good honorable man.

Hi-yah'-poo Koo'-che Mee-wah -- a friendly chief.

Hi-yah'-po -- a chief

Mee'-wah -- friendly, honorable.

Wal'-lee -- a friend

Ko'-chah }  
Oo'-chah } house, hut, lodge or wigwam

Hoo'-yan-nee -- a village or collection of huts.

Too'-no-tee -- covering or shelter

To'-le -- blankets

Ho'-woo-too -- beads, wampum.

Ong'-a-lee -- bow.

You'-wah-loo--quiver

Mov'-a-lee -- to sing

Soo'-ye-nem -- to wake

Oo'-nee -- to come

Wo'-num -- to walk

Mook'-koo -- road or path

Hot'-tah -- foot-prints, trail

Tan'-oo-gock -- fatigue.

Chah-muck' -- general name for food

Oo'-woo -- prepared food

Hah-ki'-yin-nem -- I am hungry

Hoot', or Hoot'-too -- yes.

Net'-net -- this

Mitch'-ka-loo -- arrows

Kah-lan'-no -- to dance

Too'-yem -- to sleep

Choo'-sock -- to rest

Wook'-soo -- to go

Hoo'-yah -- travelling

To'-lem -- relief

No -- no.

Na'-wa -- that.



Taylor -7- Tulare Lakes

Winn'-nee -- where or whence.

Win'-nee Wook'-soo -- where are you going?

Winn'-nee Oo'-nee -- whence do you come.

Ee'-zum -- up or above

Ah-lo'-wen -- down, or below.

Kah-to'-wen -- over, across, the other side.

Woo'-ditch -- let us go.

O'-kas-see -- thank you

Wook'-sum -- good-bye

Wee'-kum -- to get rid of.

Hoo-yah'-koo -- how do you do?

Koo'-chee O'-kas-see -- very well, thank you.

Paw'-too-luck-sick -- expression of admiration or surprise

Shawl'-pet -- expression of contempt.

Kah-nut' -- expression of disgust

Toke'-to-kah -- a pest, a bad smell.

Ta-mas'-kal -- hot bath or sweat-house

Me-to'-kah -- how much? what is the cost?

Ah-mo-nay' -- do you wish to buy?

Tee'-nay -- what do you call it?

Woo'-hoo Ah-wong'-ah -- let us remove or change our dwelling.

Woo'-hoo Ah-wong'-ah Kah-to-wen -- let us remove to the other side  
of the river.

Woo'-hoo Wee'-kum na Toke'-to-kah -- let us get rid of this pest or  
nuisance.

Koo'-chee, Skotch'-ya -- very good indeed.

Tee'-nay, Net'-net -- what do you call this?

Ko-sum'-moo, Wal'-lee -- a salmon, friend.

Koo'-chee Chah'-muck -- is it good to eat?

Hoot'-too, Koo'-chee Skotch'-ya -- yes, very good indeed.



Taylor -8- Tulare Lakes

Hah-ki'yin-nem, Chah'-muck, Wal'-lee -- I am very hungry, give me food, friend.

O'-kas-see, Woo'-ditch, Wal-lee, Wal-lee, Wook-sum -- thank you, we are going, friends; goodbye.

The Elements, Animals, Trees, etc.

He-a'-mah -- the sun

Oo'-nee He-a'-mah -- sunrise

Wook'-soo He-a'-mah -- sunset

Kó-mah -- the moon

Toó-too-sah -- air

Kéé-koo -- water

Yan'-o-pah -- clouds

Ká-lah -- snow

Ká-lah-wah -- snowy mountain

Si-wah -- table mountain

Wo-kel'-moo-tee -- a river

Seé-sah -- a creek

Ah-kah'-wa-loo -- a spring of water

O'-lo-loo or to'-lo-loo -- a spout or jet of water.

Ham'-i-te -- rapids or falls

Yo-ham'-i-te -- a cataract.

Oo-soó-moo-te -- grizzly bear

Oó-woo-you -- the elk

Kot'-wah -- coyote

Kah'-choo-mah -- wild cat.

Ep-plar-lee -- hare

Lah-war'-tee -- rattlesnake

Tó-lah -- earth

Wó-ka -- fire

O'-pah -- sky

Noó-kah -- rain.

Woó-loo-too -- heat.

Choó-koo -- a dog

Teé-chah-soo -- squirrel



Taylor -9- Tulare Lakes

Nep'-pe-soo -- viper

You'-woo-le -- lizard

Ko-sum'-moo -- salmon

Ah'-woo -- trout

Kar'-kar-loo.

Hoo'-lo-wen -- general name for birds.

Loy'-e-mah -- general name for flowers.

Woot'-soo -- an oak tree.

Lee'-mah -- Willow

Nee'-nah-too-ya -- manzanito.

Sock'-koo -- pine

Sock'-oo-too -- pine nut

Tú-le, or Toó-lee -- bulrush

Tow'-sa -- a game of chance played with small sticks.

J. H. R., Hi-yah'-po.

The Indians of the Tulare Lakes very likely made incursions into the territories of their neighbors of the Coast-range, between San Antonio and San Luis Obispo, prior to the arrival of the whites, and vice versa, as there are several good mountain passes in the above named district. This section of the State is still very little known to the public; the sheep-men and hunters say it contains much good pasture land -- we mean the country east of the Salinas river, from San Miguel, as far as the opening of the Tulare plains. Some of the old Spanish soldiers have told us, that the Tulare Indians and those of the Mission of San Miguel had had a similar language to each other. How far this is true, we are unable to say.

Alex. S. Taylor, 'Indianology of California', California Farmer,  
Vol. XIII, No. 14, May 25, 1860.

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In a later issue of the Farmer, Taylor speaks of the "Kawweyahs of Tulare Lakes."- A.S.Taylor, Calif. Farmer, Vol. 13, No. 14, May 20, 1865.



6-8-60

TOTOTEN RANCHERIAS & VOCABULARY

ROUGE RIVER & S OREGON

A.S. Taylor in the California Farmer, gives a vocabulary and list of rancherias of the Tototen Indians of Rouge River and S Oregon which he obtained from the notes of Dr. Hubbard. Taylor writes as follows:

Dr. Hubbard, in his notes (1856) on the Indians of Rouge river and South Oregon, on the ocean, before alluded to, gives the following list of names of Rancherias and clans of the Lototen or Tutatamys tribe, with the accompanying short vocabulary.

1. Masonah Band, 70 souls; chief's name, Clemma; location, Coquille river.
2. Chockrelatan Band, 108 souls; chief's name, Chetakos; location, Coquille forks.
3. Quatomah Band, 130 souls, in three villages; chief's name, Mahulteah; location, Flores' creek.
4. Laquaacha Band, ----; location, Elk river.
5. Cosulhenten Band, 27 souls; chief's name, Chatalhakeah; location, Port Orford.
6. Yuquache Band, 100 souls; chief's name, Ahchessee; location, Yugua creek.
7. Chetlessenten Band, 50 souls; chief's name, Enetus; location, Pistol river.
8. Yah-Shutes Band, 120 souls; chief's name, Calwawesit; location, Rogue river.
9. Wishtanatan Band, 60 souls; chief's name, Nelyetahneka; location, Whales head.



10. Cheahtoc Band, 180 souls; chief's name, Nelyetahneska; location, Chetko.

11. Tototen Band, 10 souls; chief's name, Talmanetesa; location, six miles above the mouth of Rogue river.

12. Sisticoosta Band, 130 souls; chief's name, Yachamsee; location, above Big Bend, of Rogue river.

13. Maquelnoteer Band, 120 soul; chief's name, Tallialtus; location, 14 miles above the mouth of Rogue river. -- in all, 1205 souls in the nation.

#### VOCABULARY.

head	hwisee	hand	hwullah
mouth	hwuttah	breast	hwutsaway
eye	hwunereye	fingers	hwulasucah
nose	hwish	knee	hwoquot
ear	hwusserrah	toes	hockwaresucah
chin	hweatal	foot	hockware
hair	singah	fire	hwun
neck	huchquas	air or wind	tlsee
teeth	kowlawo	water	tlchut
tongue	sah-stu	land	nunesah
lips	starmessee	ocean	leshack
forehead	hownitkee	mountain	nat-sun
shoulder	hwulte	stars, sun and moon	tihulse
arm	hwoquarne	prairie	kloosunkarshe
elbow	hwutzela	rain	yass
wrist	hupelaskee	snow	yess tessahmantesnah
leg	hwutsneh	woman	tsach



2

child	scharchah	go	sahtasre
father	stah	stay	setah
mother	schahah	one	klusha
free	thun	two	narke
beads	quamunsiwash or shell money	three	tarke
gun	tukush	four	tinche
bow & arrows	chutolkla	five	squallah
fish-net	uschu	six	kostahne
comb	setiloquet	seven	chittah
blanket	star	eight	nahhuzendah
shirt	hsreah	nine	klundah
come	unretah	ten	quiesse

A.S. Taylor - Calif. Farmer, June 8, 1860.  
of the Hock tribe, 12 of the Yukelmeys, and 20 of the Olasnes, the  
last remnants of the former populous rancherias."-- A.S. Taylor, Calif.  
Farmer, Vol. 14, No. 11, Nov. 9, 1860.

"The Totos tribe lived in the vicinity of Berry Creek, in the  
mountains of Oroville."-- A.S. Taylor, Calif. Farmer, Vol. 13, No. 18,  
June 22, 1860.

And quoting the North Californian, March 1857: "The Totos are  
a tribe of Diggers whose hunting grounds are in the vicinity of Berry  
Creek and Virginia Saw Mills."-- A.S. Taylor, Calif. Farmer, Vol. 14,  
No. 12, Nov. 16, 1860.



MIDOO RANCHERIAS

Carded

A.S.Taylor in his 'Indianology of California', published in the Calif.farmer, 1860-1863, gives the following notes on Midoo rancherias:

"The Nemshous, as stated by Gen. Sutter, roamed (prior to 1846) between the Bear and American rivers. . . north of the American Fork were the Bashonees. On the banks of the river N of Fort Helvetia, roamed the Veshanacks, the Touserlemnies and Youcolumnis." -- A.S. Taylor, Calif. Farmer, Vol. 13, No. 16, June 8, 1860.

"the Yukulmey of Yuba River".-- A.S.Taylor, Calif Farmer, Vol. 13, No. 16, June 8, 1860.

Quoting the Marysville Herald, Nov. 1856, Taylor writes: Gen. Sutter says there existed of the Yuba Indians near Hock Farm, 20 of the Hock tribe, 12 of the Yukelmeys, and 20 of the Olashes; the last remnants of the former populous rancherias."-- A.S.Taylor, Calif. Farmer, Vol. 14, No. 11, Nov. 9, 1860.

"The Totos tribe lived in the vicinity of Berry Creek, in the mountains of Oroville."-- A.S.Taylor, Calif. Farmer, Vol. 13, No. 18, June 22, 1860.

And quoting the North Californian, March 1857: "The Totos are a tribe of Diggers whose hunting grounds are in the vicinity of Berry Creek and Virginia Saw Mills."-- A.S.Taylor, Calif. Farmer, Vol. 14, No. 12, Nov. 16, 1860.



June 8, 1860

Carded

... The Alta California of June 1858, mentions from Chamisso (the sava of Kotzebue's Russian Pacific Expedition of 1816), the following names of the Indian clans or Rancherias of the vicinity of San Francisco Bay, numbers of whom were neophytes of Dolores Mission: "The Guymen, Utschium, Olumpali, Soclan and Sonomi all speak one tongue, and form a majority of those residing at the Mission. The Chulpun, Umpin, Kosmitas, Bolbones, Pittemen, Lamames, Apalamnes and Tcholovones, live near the Sacramento and speak one tongue -- the last named are allies with the Spaniards to war on the other tribes. The Suysum (or Suisun), Numpal and Tamal tribes live in the north and north-west (side of the bay). The Ululatos live north of the Suisuns, and very few ever came to the Mission."

The Indians of Klamath, Humboldt and Mendocino counties, and Mendocino counties, and of Rogue River and the California and Oregon ocean frontiers, are the Klamaths and the Tututanys of that river section; the Hoopahs, and the Ukiahs of Mendocino, those given in Taggart's letter in these notes, and those of Hubbard's below mentioned; the Umpquas, Kowooses or Cooses, Macanootony's of the Umpqua river section, Nomee Cults, and Nomee Lacks of Tehama county; the Copahs, Hanags, Yatuckets, Terwars and Tolowas, of the lower Klamath river; the Wylaks and Noobimucks of Trinity



county mountains west from Sacramento plains; the Modocs of Klamath Lake, the Ylackas of Pitt River, the Ukas and Shastas of Shasta county; the Potoachos, Shushaweas, Piscatchecs, of the Mariposa bottoms and vicinity, the Yosahmittis and Monos of Merced River mountains, and the Yukulmey of Yuba River. The proper name of Russian river in Sonoma county, is Canimairo, after the celebrated Indians of those parts as stated in the Petaluma Journal. [The Nemshous, as stated by General Sutter, roamed (prior to 1846), between the Bear and American rivers; across the Sacramento were the Yolos and Colusas; north of the American Fork were the Bashonees. On the banks of the river north of Fort Helvetia, roamed the Veshanacks, the Touserlemnies and Youcolumnis; between the American (plain and hills) and the Mokelumne roamed the Walacumnies, Cosumnies, Solumnees, Mokelumnees, Suraminis, Yosumnis, Lacommis, Kis Kies and Omochumnies. South of these were the Yachachumnes (of Calaveras bottom) and the Tuolumnes. [The Olanches, Monos, Siquirionals, Wasakshes, Cowhuillas, Chokimauves, Tenisichs, Yocolles, Paloushiss, Wikachumnis, Openoches, Taches, Nutonetoos and Choemimnees, roamed from the Tuolumne to Kings river and the Tejon, on the east of the San Joaquin, the Tulare Lakes and in the Sierra Nevada, as stated by Lieut. Beale in 1856. . . .



Carded

"The Totos tribe lived in the vicinity of Berry Creek, in the mountains of Oroville. Cumtukus, Lalacks, Schonches and Tertupkark are names of chiefs among Klamath Lake Indians of the Oukskenah tribe. The big Klamath Lake is called Toakwa. The Modoes of the Klamath Lake were also called Moahtockna. The Uka tribe inhabited the Shasta mountains in the vicinity of McCloud's fork of Pitt River, and with the Ylackas, the Yrekas and the Siskiyous, their neighbors, are treacherous warlike tribes of cognati who always have been troublesome to the old hunters and the present settlers. The Washoes are stated to have boundaries as high up as the Oregon line, along the easter flanks of the Sierra Nevada as far to the east as 200 miles, and to the S to Walker's River. In 1859 they were estimated to number 8000 souls. The Piutes, Pah-Utes, or Pah-Utahs are estimated to number 40,000 souls (these are newspaper correspondents' accounts, and are likely to be near the truth). The Pah-utes roam along the eastern slopes of the Sierra Nevada, from the mouth of the Virgin with the Colorado (in about lat.  $36^{\circ}$ , long.  $115^{\circ}$ ) to the territories of the Washoes N and as far E as the Sevier Lake country of Fremont's explorations. The southern Pah-utes seem to be a much more good-for-nothing brutish Indian than their namesakes near the Washoes, and who are said to be a more docile people to learn new ways."

Quoted from Placerville American, 1857 or 1858, -A.S. Taylor, 'Indianology of California', California Farmer, Vol. 13, No. 18, June 22, 1860.



A.S.Taylor, reprinting in the Calif. Farmer  
an account of the travels of Joesph Walker  
in the south-central parts of the Great Basin  
in Feb. 1850, published in S.F.Herald, Sept. 23,  
1853, quotes:

"Captain Walker also states, 'that the Cuchanos  
the Mohaves, the Cocopas, the Maricopas, etc.etc  
of the Colorado, Mohave and Gila bottoms, were  
originally the same people; their language is  
the same, though they are constantly at war  
with each other.'"

A.S.Taylor, Calif. Farmer, Vol. 13, No. 18,

June 22, 1860.



## NIS'-SE-NON CEREMONIAL

A.S.Taylor reprints in the Calif. Farmer a description<sup>given</sup> in the Placerville American June 1856, of an Indian ceremonial in which Indians were present from a number of rancherias: Hangtown, Diamond Spring, Mud Spring, Pleasant Valley, Consumnes, Sacramento, Mormon Island, Coloma, Kelsey, Yankee Jim, Nevada [Nevada City].

A.S.Taylor, Calif. Farmer, Vol. 14, No. 9,

Oct. 26, 1860.



Carded

A. S. Taylor, quoting a correspondent of the Alta California writes:

"We arrived at Alamo, in the Colorado country, the next station, at about half past one o'clock, and were detained an hour or more. Here I learned from an Indian chief of the Hocomba tribe, and an intelligent white man who has traversed these sands and mountains for many years, some curious facts, as they allege, in relation to the former condition of this desert. The chief says that, not many years since, and during his lifetime, the now barren plains were rich and fertile valleys; that he himself had planted and raised, between this and the last station, fine crops of vegetables, grapes and other fruits. . . . He also says that at present, near the foot of the mountains in the distance, the Indians of the Hocomba and Gaginga tribes still have fine gardens and vineyards. . . ."

A. S. Taylor, Calif. Farmer, Vol.15, No.1. March 1, 1861.



For Taylor's list of the rancherias of Los Angeles  
County given in the California Farmer, Jan. 11, 1861,  
See under date June 8, 1860.

W. A. M. J. L.  
BOND



9

## DESTRUCTION OF YOSEMITE INDIANS, 1850

A.S. Taylor in the California Farmer quotes the account given in the Mariposa Democrat, July 1856, of Capt. Boling's capture of Yosemite Indians and the subsequent annihilation of the Yosemite tribe by the Monos:

"The Mariposa Democrat of July 1856, in its account of the discovery of the Yosemite Falls in 1850, gives the following memorial of the Yosemite Indians: "Captain Boling next proceeded to Lake Mono, near the Mono Pass. The journey was forty miles in length, and over the worst of trails -- the snow being in places over 20 feet deep. This Lake is a large basin elevated on a conical rock, covering an area of nearly 100 acres. In places where it was not frozen over, it was filled with ducks and geese, and no doubt, abounds in trout. Here Captain Boling succeeded in capturing over a hundred Indians. With nearly 150 Yosemites, Capt. Boling started for the camp of the Commissioners, which place he reached without further trouble or delay. The bucks were made to carry the baggage of the tribe, while the women and children were permitted to travel unincumbered. This the Indian warriors considered a great indignity, and said that death was preferable to this disgrace. This tribe did not long remain with the Commissioners; they returned again to the homes of their fathers, and shortly afterwards paid a visit to the Mono tribe, who live beyond the Mono Pass, and from whom, on leaving to return to their Valley, they stole a number of horses. Indignant at this breach of hospitality, the Monos rallied their men and pursued the Yosemites, determined on revenge. Tan-nay-ia collected all the warriors of his tribe, and placing himself at their head



met the advancing enemy. A battle ensued, some five miles from the Valley. Ten-nay-ia was slain -- his warriors defeated -- and the women and children carried into captivity. So terrible was the revenge, and so vigorous the pursuit of the Monos, that but six of the Yosemite tribe remained to tell of the misfortunes of their people, and mourn the loss of their country and their wives. Ten-nay-ia, on one occasion said that long after his death his voice would be echoing among the hills of his native home, as he had often, at night, heard the voices of his fathers in the Valley. Such is the end of this once powerful tribe. Their trails are dim-- their people are scattered or destroyed -- and their watch-fires no more blaze from the summit of the signal rock; yet their tribe and their sufferings will never be forgotten; for thousands shall come from abroad to view, with wonder and delight, the majestic scenery of the Yosemite Valley! "

A.S.Taylor, Calif. Farmer, Vol. 14, No. 15, Dec. 7, 1860.



## BOUNDARIES OF THE WASHOES

Carded

A.S.Taylor states in the California Farmer that the "Washoes are stated to have boundaries as high up as the Oregon line, along the eastern flanks of the Sierra Nevada as far to the east as 200 miles, and to the S to Walker's River. In 1859 they were estimated to have 8000 souls."

A.S.Taylor, Calif. Farmer, Vol. 13, No. 18, June 22, 1860.



CALIFORNIA NOTES  
By Alex. S. Taylor  
THE INDIANOLOGY OF CALIFORNIA  
Fourth Series

No. 140 of whole Series; continued from Farmer of June 19, 1863

XXII - VI. - MISCELLANEOUS ADDENDA

The Reese River Indians

The aborigines of the Reese River country consist of the Shoshone nation, divided into many subordinate tribes, each having a distinctive name and occupying a tract of country varying from 20 to 50 miles square. Their country is bordered on the west by the Pi-Utes, the Edward's Creek mountains, some 20 miles west of Reese River, being the dividing line. On the east it extends to Ruby Valley, where it joins on the territory of the Goshoots, the Bannocks being their neighbors on the northeast. The latter are notorious rogues, it being a portion of this nation that Col. Conner found it necessary to punish so severely last fall, 24 of their number being shot at one time for their previous bad conduct. The Goshoots are a better behaved people, and but for the instigations of the Mormons and other evil disposed persons would probably never have molested the whites. Both the Bannocks and Goshoots speak a language somewhat different from the Shoshones.

Subordinate Tribes -- the Toquimas.

What may properly be considered the Reese River country, being the extensive valley and mountain slopes adjacent to that stream, is inhabited by several different tribes of Indians, each subject to its own chief, numbering from 300 to 800 souls,



The most southern of these little communities of which much is known are the Toquimas, inhabiting about the head of the valley and the country to the east of that point. The term in the Indian tongue signifies the Black Backs, but why so called is not apparent. From having but little intercourse with the whites they are suspicious and unfriendly, and strenuously object to any invasion of their territory either for mining or other purposes. It was in this spirit they drove back Veatch and Hubbard while prospecting in that section last fall.

The Temoksees.

A friendly tribe, living about 30 miles south of Jacobsville, who, though themselves afraid of the more warlike Toquimas, received the fugitives into their camp, and covered their further retreat the next day. The Temoksees number only a hundred or two, all told, and though mixing in friendly intercourse with their northern and western neighbors, keep clear of the Toquimas, who seem to be generally on as bad terms with the surrounding tribes as with the whites.

Tutoi and his People.

The most influential man in these parts amongst the aborigines, as well as extensively known by the whites, is Tutoi, a chief residing not far below Jacobsville, and whose territory reaches from that of the Terusksees ten miles south <sup>[of Jacobsville]</sup> to the boundary of the To-so-ees, some 30 or 40 miles north of that place. He is a middle-aged man, having regular features and a light complexion; speaks a



little English, and dresses after the manner of the whites, with whom he and his tribe have always been on excellent terms. The boys, who alone are employed as domestics, are remarkable for their quickness and docility, and with anything like good management the whole race can be made extremely serviceable to the whites. Like the Pi-Utes, they are not only anxious for instruction in the arts of civilized life, but desire to have lands set apart for their permanent occupation and use, their great ambition being to learn how to raise grain and cattle.

The To-so-ees.

This tribe, joining, as has been said, the territory of Tutoi on the north, are said to be a sad set of rascals, being in good part made up of fugitives and outlaws from the adjoining tribes.--  
[Eve. Bulletin, May 1863.

.....

The Toquimas, Temokses, Tosoees and other so-called Shoshone and Pi-Ute nations of the south frontier lines between Utah and New Mexico and the eastern Sierra Nevada lines of California State; as the Monos, Washos, Cosos, Catagos, etc., as yet but little known in ethnological history; seem also to be affiliations or anciently outlawed tribes from the pueblo civilizations of the ante Columbian New Mexico and Alta California. . . . The Washos, Monos, Cosos, Catagos, etc, are evidently, from their name, affiliated tribes of one great stock stretching from Southern Oregon to the Gulf of California, whose connections, antecedents, and status ought to be most carefully attended to by the officers of the Indian Department...



Monterey Indians in 1786 (Achaathiens)

A.S. Taylor in Calif. Farmer, Vol. 18, No. 3,  
Sept. 26, 1862

Quoting Milet-Mureau, Voyage de la Perouse,  
11 chapter, 2<sup>nd</sup> vol., 1797.

*The Monterey Indian Customs and Life.*

These Indians are generally small, weak, and do not exhibit that love of liberty and independence which characterizes the tribes of the North; they have neither their arts nor their industry;

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dizing amaze-  
as he sailed,  
been treas-  
in a war  
to pay

See original in La Brouse  
(in our office - com)

Taylor. Sept. 26 62



# *The Monterey Indians in 1786. (Achastliens) Killing Game With Bow and Arrow.*

These Indians are very expert in the use of the bow and arrow; they killed before us the smallest birds. Their patience in approaching them is astonishing; they hide and creep towards their game, and shoot within fifteen paces. Their skill in killing the larger game is still more astonishing. We saw an Indian having a deer's head fastened to his own, walking on all fours, seeming to browse, and so well did he imitate the movements of the animal that our hunters would have fired upon him. He thus approached a herd within the nearest gunshot and killed a deer with his arrows.

*Taylor*

*Sept. 12, 1862.*  
26

## *The Missions and Presidios in 1786.*

Loretto is the only presidio of old California on the eastern coast of this peninsula. The garrison consists of 54 horsemen, who furnish small detachments to the fifteen following missions, directed by the Dominican Fathers, who have succeeded the Jesuits and Franciscans; the latter have remained sole possessors of the ten missions in New California. The fifteen missions of the Loretto department are: San Vincente, San Domingo, Rosario, San Fernando (Villacata), San Francisco de Borgia, Santa Gertruda, San Ignacio, Guadalupe, Santa Rosalia, la Concepcion, San Jose, San Francisco Xavier, Loretto, San Jose del Cabo, San Lucas, and Todos Santos. About 4,000 converted Indians connected with these fifteen parishes [in Lower California] are the only fruit of the long apostleship of these different religious orders who have succeeded each other in this laborious ministry.



From Monterey  
Orders governing Boats  
Californias.  
Under The Viceroy of Mexico

*The Governor.*

A Lieut. Colonel residing in Monterey is Governor of the *two Californias*; his jurisdiction extends more than 800 leagues in circumference; his true subordinates are 282 cavalry soldiers, forming the garrison of five small forts, and furnishing escorts of four or five men to each of the 25 missions or parishes established in old and new California. They are sufficient to restrain about 50,000 wandering Indians (who frequently change their dwelling place, according to the fishing or hunting season) in this vast part of America, among whom about 10,000 have embraced Christianity.

Viceroy of Mexico, whose authority extends to Monterey, although eleven hundred leagues by land from the capital.

Taylor

Sept. 12. 1862

26



Mission of San Carlos 1786

A.S.Taylor, Calif. Farmer, Vol. 18, No. 4,  
Oct. 3, 1862.

Quoting Milet-Mureau, Voyage de la Perouse, 1797.

*The Indians Houses.*

These huts are the most miserable that can be found among any people; they are round, six feet in diameter, and four in height. A few pickets about the thickness of an arm, planted in the ground, and brought together at the top; compose all the carpentry; eight or ten bundles of straw badly arranged on these pickets are the only shelter these people have from the wind and rain. More than half of these huts remain uncovered in fine weather; their only precaution is to have in reserve two or three bundles of straw near their house.

The exhortations of the missionaries have never been able to change this general architecture of the two Californias; the Indians say that they like the open air; that it is convenient to burn their house, when they are devoured by a too great number of fleas, and to be able to construct another in two hours. The Independent Indians have still a greater motive, who are in the habit of changing their dwellings like the hunting tribes.



Mission of San Carlos 1786

*Toasting Grain—Baskets.*

As the Indians have no metal or earthen vessels for roasting, this operation is performed in baskets made of bark, which they turn with such skill and rapidity over live coals that they swell and parch the grain without burning the basket. We can affirm that the best method for roasting coffee cannot excel this means that the Indians use for their grain. It is distributed to them every morning and the least unfaithfulness in returning the full quantity is punished by the whip, but they seldom expose themselves to it.

Oct 3

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the an  
infraction I shall conclude



Mission of San Carlos 1786.

*Dress and Ornaments.*

The converted Indians have preserved all those customs that the new religion does not prohibit: the same huts, the same sports, the same clothing. The richer Indians wear a cloak made of otter-skin, covering the shoulders and descending to the knees; the poorer wear simply a piece of linen furnished by the missionaries, and a little cloak of rabbit-skins fastened under the chin and falling to the waist; some wear a hat of straw very neatly plaited. The women dress in a cloak of badly tanned deer-skin; those attached to the mission make a little body with sleeves, this with a small apron of reeds and a petticoat of deer-skin constitutes their dress. The young girls wear a short skirt; children of the other sex go naked. The hair of both sexes is cut, leaving it four or five inches long. Indians from the independent villages having no cutting instruments, take off the hair with *lighted brands*; they also paint themselves red, and black when in mourning. The missionaries have prohibited the painting themselves red, but are obliged to allow the black paint, as these people are much attached to the memory of their departed friends, and shed tears at the mention of persons long since dead.

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nothing to  
cut with

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Mission of San Carlos 1786

*Family Ties.*

Family ties are less strong than those of friendship. The children abandon the father's but when they are old enough to provide for themselves, but they preserve a long attachment for their mothers, who have brought them up with extreme gentleness, and have only whipped them when they have shown cowardice in the little fights of childhood. The aged and infirm are supported by the community, and are generally well cared for.

Taylor, Col Farmer  
Sep 26, 1862

Oct 3

It is in the action of the Council



# Games of Monterey Indians

U.S. GEOLOGICAL SURVEY, WATER DIVISION, MONTEREY, CALIF., No. 2.

Oct. 10, 1882

## Their Games.

They have two games of which they are very fond. The first they call *Takeria*. This consists of throwing and rolling a ring, three inches in diameter, in a space sixty feet square, cleared of grass and hedged in with faggots. Two players, each of whom holds a rod five feet long, try to pass these sticks through the ring whilst in motion. If successful they gain two points. If the ring, ceasing to roll, rests on the stick, they count one point. The game is three points. This game is a violent exercise, the ring and rod being always in action.

The other play, called *Toussi*, is more quiet. It is played by four, two on each side. Each one in turn conceals in one hand a piece of wood; his partner makes a thousand gestures to divert the attention of the adversaries. It is curious for a spectator to observe them crouching opposite to each other, keeping the most profound silence, watching the countenance and the slightest cir-

cumstance that can aid them in guessing the hand that contains the wood. They gain or lose a point, according as they have determined right or wrong. The winner then takes his turn. The game is five points. The stakes are ordinarily beads.

Oct. 10

of an intricate I shall conclude



Indians of Monterey 17 3/4

A.S.Taylor, Calif. Farmer, Vol. 18, No. 5,

Oct. 10, 1862

La Perouse says

The independent Indians have no conception of God or a future state, with the exception of a few southern tribes, who had some confused ideas before the arrival of the missionaries. These placed Paradise in the midst of the seas, where a coolness and freshness reigns, never found in the burning sands they inhabit; hell or the place of punishment is supposed to be in the depths of the mountains.

The belief, aided by the experience of these missionaries, is that the reason of these people has never yet been fully developed, which gives justice to the motive for treating them as children, and for admitting but few to the communion; and these are the geniuses of the people, and like the Descartes and Newton of their age, will enlighten their companions by teaching that four and four make eight, a calculation far above the comprehension of a great number. The teaching of the missionaries is not adapted to overcoming this state of ignorance; all their efforts are combined to insure happiness in a future state of existence, to the exclusion of the useful arts. Surgery is unknown, and many children die from hernia. Our surgeons taught them to use the bandage for this complaint.

A. J. Taylor

Cal Farmer Oct 8, 1862



# California Notes.

BY ALEX. S. TAYLOR.

## THE INDIANOLOGY OF CALIFORNIA FOURTH SERIES.

No. 105 of whole Series; continued from Farmer of Oct. 10, 1862.

XVIII.—R.

The Account of California in 1786.—The  
Monterey Indians in 1786.  
Number Four. *mission*

The Language, etc, of the Monterey Indians in 1786.

M. de Lamainon, author of the following notes, thinks it is extremely difficult to give the exact vocabulary of the idioms of the different tribes who inhabit the environs of Monterey; and he took much trouble and pains to avoid any errors. His own observations were assisted by two Indians he found at the Missions where he spent four days; these were well acquainted with Spanish. There is perhaps no country where the idioms are so multiplied as in New California. The different tribes in this country, although very near one another, live isolated and have each a separate language. The difficulty of all these languages is the reason the missionaries do not acquire any. They need an interpreter for their sermons and exhortations at the hour of death.

Monterey and the Mission San Carlos which is dependent upon it, comprises the country of the *Achastliens* and the *Ecclemachs*. The two languages of these people partly spoken in the same mission, would soon form a new dialect if the christian Indians ceased to communicate with those of the rancherias. The language of the *Achastliens* is adapted to the weakness of their intellect. As they have few abstract ideas, they can have but few words to express them. It appeared to us that they called all animals by the same name; they give the same name (ouakeche) to toads and frogs. They do not designate the vegetables they make use of. Their epithets to express moral qualities are borrowed from the sense of taste, which is the sense they love best to gratify; thus they make use of the word "missich" to describe a good man and a savory dish, and "hech" to a bad man or tainted meat. They distinguish the singular and plural; they conjugate some tenses of verbs; their nouns are more numerous than their adjectives; they never employ the labials, F, B, nor the letter X; they have the chr, as in "Port des Francais:" "chrs konder, bird; chruk, hut. The dipthong "ou" is found in more than half the words: "chouroui," to sing; "touroun, the skin; "tou ours," finger-nails; the most common consonant initials are F K; the terminations vary often. They make use of their fingers to count ten; few of them can remember it without this aid. Their terms are:

one	moukala	six	etesake
two	outis	seven	kaleis
three	capas	eight	oulous masakhen
four	outiti	nine	pak
five	is	ten	tonta

*Achastliens*

*Multiplied  
Idioms*

*Achastlien*

*Calif. Farmer*  
*Taylor.*  
*Oct. 10, 62.*

*Vol. XXIII, No. 6*

*Oct. 17, 1862*



# Vocabulary Dieguenos or Comeyan Indians

A.S. Taylor, Calif. Farmer, Vol. 16, No. 24,  
March 7, 1862.

THE INDIANS OF SAN DIEGO COUNTY.—No. 2.  
*Vocabulary of the Dieguenos Indians living near Santa  
Isabela, in San Diego County, taken by Lt. Whip-  
ple, U.S.A., Sept. 1849, p. 104 Schoolcraft's In-  
dians.—Part, 2d, 1852:*

English.	Indian.	English.	Indian.
man	aycootcht	yes	ho
woman	sun	one	hind
father	nile	two	hawue
mother	tile	three	hamook
boy	elmain	four	cha-pop
head	estar	five	suap
hair	hiletar	six	sumhook
face	wa	seven	suap
ear	amat'l	eight	sahook
eye	awuc-ayen	nine	hippook
nose	hoo	ten	yainat
mouth	ah	horse	mo-quuc or hut
arm	cuwis	mule	ah-hut or moolt
hand	selh'l	blanket	tay-huth or
bread	meyut'l		cuchoa
fingers	asac'l	hat	aplea
leg	ewith'l	money	coquithue
knee	toon	he	poo
foot	hamulyay	am	twa
hut	awah	here	pee
night	hoon	fruit	ach-amacha
good	han or hanna	to eat	asao
I	n'yah	to drink	aysail
he	poo	brandy	quarquue
to-day	en yat'l	nothing	o'muc'l or amaho
yesterday	matin yat'l		

he wants money—poot wurris coquitl'hue  
I am here—n'yapée tawa  
he was there—poo-ce-pa-a  
I drink water—n'ya-aha-asay  
I eat meat—n'ya coquago-asahs  
to be drunk—asumuaye  
I drink rum—n'ya-quarquac-asu  
I have a home—n'ya hub n'yay pilyah  
I had a horse yesterday—n'ya-hut-pour yayo  
I shall have a horse to-morrow—n'y'a hut meton  
yat'l'ninia.

The Diegueno or Comeyan, and the Yuma or  
Cuichan, are taken from Schoolcraft, to which Lt.  
Whipple has appended valuable notices of their  
tribe and county in the before mentioned vol-  
ume of Schoolcraft.

Taylor.

Feb. 28, 62.



# San Diego Indians Change Their Rulers By Christian Methods

## CHARACTERISTIC ANECDOTES OF THE INDIANS.

A chief of a rancharia, or village, not far distant from the Presidio of St. Diego, who had observed, with much attention, the manner and authority with which the "Comandante" governed his officers and soldiers, as well as the inhabitants of the place, had heard, also, that the King of Spain was their grand chief, to whom, they all owed allegiance, and in case of disobedience were liable to severe punishment, and even death.

Desirous of imitating the domination of his royal master, he commenced a tyrannical use of his power, which gained him many enemies. However, it was of short duration. In 1822, when D. Agustin Yturbide was proclaimed Emperor of Mexico, and when his government was recognized, in due form, at St. Diego, there were many Indians present, who listened attentively, to the declaration that Mexico no longer acknowledged the Spanish authority. The king (or viceroy) had been deposed, and another placed in his stead, with the new title of Emperor. A few months afterwards, a grand feast was observed in the Indian village, to which all the neighboring Indians were invited.

To commence the ceremonies, they burned their chief alive! and elected another. The feast continued eight days, when the Indians dispersed and returned to their several homes. Those who lived in the Presidio, were censured for such inhumanity, which produced the following remarks:—"Have you not done in Mexico the same with the King of Spain?" (meaning the Viceroy). "You say he was not good, and you killed him! Well, our captain was not good, and we have burned him. Should the new one be bad, we will burn him also!"

Taylor 1861. Col Farmer



For "Bibliography of works about  
Indian vocabularies," "Works on  
Shoshonean vocabularies" and "Works  
on Yuman vocabularies"

See reel 119



For "Index of vocabularies collected  
by Merriam"  
See reel 120



# **ADDENDUM**

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## **SERIES 2: VOCABULARY FILES**

**Subseries 2: Indian Stocks and Tribes**



Vocabulary      Athapaskan

Vocabulary by Indian Stock and Tribe



ATHAPASKAN VOCABULARIES OBTAINED BY C. HART MERRIAM

Hoo'-pah or Tin'-nung-hen-nā'-o, Hoopa Valley, Trinity County.

Informants:

James Chesbro, ~~at~~ Burnt Ranch, Aug. 9-11, 1921;

Mrs. Abraham Jack--full-blood, and Mrs. Fred

<sup>(half blood, etc)</sup>  
Norton, Hoopa Valley, July 1934.

'Hwil'-kut or Hoi-let'-hah, Redwood Creek, Humboldt County.

Informants:

John Stevens, full-blood, and daughter Laura, <sup>half blood</sup>;

~~Half blood~~ Ohaniel Bailey, <sup>and</sup> his full-blood wife

and others. <sup>At</sup> Blue Lake, Sept. 15, 1910; Aug. 11,  
1918; Oct. 1920.

Kah'-to or To-chil'-pe-ke'-ah-hahng, Kahto and Long Valleys.

Informants:

Mrs. Martinez Bell and others, including her

father and mother, ~~at~~ Kahto rancheria, Long

Valley, Nov. 6-7, 1920; 1921; 1922.

Ken-nes'-te Wi-lak'-ke, Garberville, S. Fork Eel River

Informant:

Sarah Carl, Garberville. Aug. 1920.

Isn't this Set-ten-bi-den? CHECK IT.

See Memo ①



ATHAPASKAN VOCABULARIES OBTAINED BY C. HART MERRIAM

Kit'-tel, Bridgeville region, lower Van Duzen River. <sup>also</sup> Iaqua  
Butte and Yager Creek, south to Dobbin Creek, east  
to S. Fork Trinity Mt.

Informants:

Mrs. George Burt (born at Bridgeville) and others.

1921; 1922; 1923.

Lō'-lahn-kok, Bull Creek and S. Fork Eel River

Informant: George Burt, born and reared on Bull Creek.

George Burt, born and reared on Bull Creek.

Aug. 1921; July 1922; July 1923.

Mat-tōl' (<sup>Pet-tōl'</sup> Bet-tōl') Coast region from Davis Creek south to  
Spanish Flat, and interior to Rainbow and Elk  
Ridges.

Informants:

Joe Duncan and son Ike Duncan, on Mattole River

below Petrolia. July 28-30, 1923.

Nek'-kan-ni', Bear River region, Cape Mendocino.

Informants:

Mrs. Prince and others, Oct. 25, 1920; July 1921;

1922; July 1923.



ATHAPASKAN VOCABULARIES OBTAINED BY C. HART MERRIAM

Set'-ten-bi'-den Ke'-ah, South Fork Eel to South Fork Trinity  
Rivers.

Informants:

Lucy Young, old full-blood, and some words from  
<sup>(old chief)</sup>  
"Yellowjacket", at Zenia, June 29-July 1, 1922.

To-cho'-be Ke'-ah, Briceland region. West side S. Fork Eel  
River from Garberville region west to Briceland  
and Shelter Cove; south to Usal.

Informant:

Sally Bell, full-blood, at her home, Needle  
Rock Cross Roads. Aug. 24-26, 1923.

To-kub'-be-ke'-ah, rancheria on east branch South Fork Eel  
River. Rocky Glen Creek to east branch South  
Fork Eel River and east to main Eel River.

Informant:

(aged)  
Albert Smith, 1921; 1922.



ATHAPASKAN VOCABULARIES OBTAINED BY C. HART MERRIAM

Tol'-lo-wah (Huss) Smith River drainage; Wilson Creek north to Oregon line, (and thence northerly).

Informant:

Sam Lopez, wife, father and others; Mrs. Mary James and daughter Mrs. Ed Lopez. At Smith River and Crescent City. Sept. 1910; Sept. 1923; July 1934; June 1938.

Tsen-nah'-ken-nes', Blue Rock and Bell Springs region

(or Tan'-cho-ke'-ah, Eel River tribe, Bell Springs to Chemise Creek mouth to mouth)

Informants:

Wylakke Tip, Fred Major and sister Nancy Doty.  
Aug. 18-19, 1922; Sept. 6-10, 1924.



Athapaskan

[Main vocabularies done]

Hah'-wun-kwut (Tolowa)

Nek'-an-ni'

Mat-tol'

Hoil'-kut (Hwil'-kut)

Hoo'-pah (Tin'-nung-ken-nā'-o)

Kittel' (Non-gah 'hl)

Lo'-lahn-kōk

To-cho'-be-ke'ah

Ken'-nes-tě' (Wylakke-To-kubby)

Animal & Plant Lists

Hah'-wun Kwut

Nek'-ā-ni'

Mat-tol'

Hwil'-kut

Hoo'-pah

Kittel'

Hoo'-pah

Lo'-lahn-kōk

Ken'-nes-tō ('Wi-lak-ke')

Yet to Do

Tsen-nah'-ken-nes

*done*

Settenbiden

*done*

Che-teg'-ge-kah

To-chil-pe ke'-ah-hang (Kahto) *done*

Mā'-we-nok

Tsen-nah'-ken-nes' (Then'-chā-tung)



Ki-'hun-ni

Hoo-pah Athabaskan

Ki<sup>ch</sup>-hun-ni = The First People--C.H.M.'s Hoo-pah  
vocabulary, 1921, 1934.

Kixunai = 'immortals'--Goddard, 'Hupa Texts', U.C.  
Press, March 1904.



## Karuk Indians

Harrington, John P.--Tobacco Among the Karuk Indians  
of California. S.I. pubs. Bureau Eth.  
Bull. 94, 1932.

Sowed only tobacco... 63-

Other headings to see -



Vocabulary : Blackfoot , Mandan and Nez Perce



Blackfoot

Nez Perce

Mandan



all on this page Blackfoot

Blackfoot  
A-lee-man

White calf  
O-nez-ta-po-kay  
tail feathers coming over hill

W.L. Scott 1872 H.

White calf - O-nez-ta-po-ka (child calf)

Brookly - So-watsy-sch-po-tom-mis-ss

Deer antelope - Ah-po-wah-kas-y

Bull calf - Stam-ik-ō-mis-ta (= bull calf)

Little flume - kā-nos-sā-hōp (= little flume)

S. 13-<sup>lineatus</sup>  
Saw-ke-nis-che-ach-che-ki

for H. montata

Em-mo-ne-lah-ke  
Otter woman = good man

Jan 2 (mand m) Ah-pah-oots-kee-nah  
mezel horn

crow  
saw quiver  
Kif  
(mesh-tā-nu-patch-sie)

Moose  
Elk  
Mule Deer  
White tail  
Caribou  
Bighorn  
Goat  
Antelope  
Buffalo

Blackfoot

Sie-ty-ess  
Poo-nook-kah-oo  
Is-sook-kah-toi  
Ah-mah-too-ye  
Oo-muk-shis-ta-ne  
E-mah-kik-e-nam  
ah-poom-ah-kik-ēnew  
Saw-ke-ow-a-kas  
A-nū-ah (Bull antelope)

Flying Squirrel  
Red pine  
chipmunk  
Spermoph. 13-line

A-pok-ish-took-sē-e-ki-she  
E-ki-see  
took-mis-tic-at-ee-ki  
mis-che-ach-che-ki

" richardsoni  
" columbianus  
" lateralis  
Prairie dog  
Arctomys monax  
" caligatus

oo-mah-kash-e-tah  
mis-tah-ka-ka-e-tah  
oo-maktia-ss-at-ee-ka  
Kits-sah-su-mah-kokatah  
O-muskits  
"

Beaver  
Muskrat  
Woodrat  
Microtus

Krisk-stock-eg  
Mish-op-shē  
Oo-mox-ah-kan-risk-kin  
O-ke-kan-is-ke-nah  
its

Mandan

Oom-pah  
War-rah-shook  
ah-ss-tā  
mam-mah-rah-kes  
lit-tel

Shōp-kah



# Blackfoot

Microtus macrophus better last page  
 " m. drummondii - ~~o-kē-it~~  
 sue-e-kan-i-ke-nah

# Blackfoot

# Mandan

2

Peromyscus. Kan-nis-ske-nah  
 Thomomys. Ish-toc-ah-kan-nis-ske-nah  
 [small] Po-ka<sup>h</sup>-tsis-tah<sup>(mount rabbit)</sup>  
 Lagomys. —  
 Perodipus. —  
 Zapus. —  
 Porcupine. Kah-e-ska<sup>h</sup> (ki-is<sup>gill</sup>)  
 Cottontail. Sile-ah-tis-tah  
 Jackrabbit. Ma-ka<sup>h</sup>-tis-tah  
 Snowshoe " Nish-tak-ah-tis-tah  
 Cougar. Oo-muk<sup>h</sup>-kah-ti-you  
 Big Wolf. Oo-muk-kep-pieh  
 Coyote. Sen-nah<sup>h</sup>-o  
 Red fox. O-tat-tai (tut)  
 Kit " Sin-o-pah  
 Grizzly. Oo-muk-kai-yon  
 Black Bear. Sile-koo-kai-yon  
 Lynx. Not-ty-oo  
 Bobcat. Sak-ka-ty-oo  
 Badger. Mes-sen-skep<sup>h</sup> + shi-nas-ky  
 Otter. Am-mo-ris  
 Mink. Si-e<sup>h</sup>-ki-e  
 Skunk. Ap-e-ki (n ke)  
 Marten. Ah-sin-ah-tu-yē

H<sup>na</sup>er-rat-te  
 Shā-hāk (liar)  
 Meh-tō  
 Meh-ta-psee  
 Mach-tā'k

crow



Mus-kits-ah-pah-pe - Heart = <sup>am</sup> <sup>chin</sup>  
 Es-so-ke-nah-ke

Horse - Lo-no-kah-ma-tah

Dog - a-na-tah

Cow - ah-pots-skan-na

Cat

Chicken - Na-tah-mah-kee (from noise)

Scops ~~mah-test~~

<sup>no</sup> E-nok-ah-pis-to

Snowy Owl - ah-sip-pis-to

Longear owl

Arctic Owl - ko-ko-ken-my

(All on this page Blackfoot)

# Blackfoot

Is-sit-chy

Wolverine - sh-shish-te

Fisher - Pen-na-ta<sup>small</sup>yah

Weasel - <sup>summer</sup> O-tow. <sup>winter</sup> ah-pow

Ferret - O-mah-kah-pah

Neosorex - no - name for it

Sorex - kish-kah-see-nah

Bat - Nin-nah-pe-tah <sup>most-in-stam</sup>

Bird (any) ~~tee~~ <sup>peek-see</sup> kin-ne

Golden Eagle - Pee-tah

Bald " <sup>white head</sup> ~~kin-ne~~ kin-ne

Buteo - At-ko-beu-ah-see

Sparrow Hawk - Pish-ka-see-yon

Bubo - oo-mua-tsip-pis-tah

Spotted Owl - mah-tas<sup>sy</sup>

Sawwhet - Spō - ~~pe~~ pe-ū

Scops Owl - ut-tsoo-it-se

Marsh " - E-nox-ah-pis-to

Great Horned Owl - Hap-pa<sup>a</sup>-pae-5oo-she

Screech Owl - Pech-see-cris-ta-ko

Sagehen - oo-mua-ah-ke-tuk

Blue Bird - oo-mua-ah-ke-tseets-in

Chickadee - Kē-tuk-ē

Redpoll " - E-nox-e-ke-t-tseets-in

# Mandan <sup>3</sup>

mah-see

Ech-keé-héh

E-keé-son-nah



Jack snipe - <sup>Big rain</sup> <sup>make</sup> ~~sa-hu-de~~ ~~sho-taw-stah~~

Fowl hen	Black foot Si-e-ki <sup>te</sup> site
Starling	[white] Ah-pe-ke-to-ke
Dove	Kah-koo
Turkey Buzzard	Pe'-ko-ke'a
Duck	Si-a ( <u>Si-e</u> plural)
Grebe	he-ki-ti-yon
Loon	mtz-tse <sup>-a-</sup> si-pe
Gull	Ki-ee
Merganser	me-ish-si'
Mallard	ot-lko-ke-ke-nan
Teal	
Golden eye	ah-pop-she-na
Harlequin	no-name
Can. Goose	<sup>grey</sup> <sup>streak</sup> <sup>jam</sup> aps-shin-ny
Snow "	Angin-ox-sik-kan- <sup>on</sup> il-ke
Swan	oo-huc-e-sik-koom-ki'e
Sandhill Crane	Se-kom-e-ah
Heron (big)	
Bittern	
Curlew	Muk-ken-ne-mah
Killdeer	Sho-tux-ka
Spotted Sandp.	
Chalarope	
Kingfisher	ah-mok-sah-ah <sup>n</sup>
?	Sho-tux-ka

Mandan 4



Blackfoot

<sup>wdfhr</sup>  
Redhead Es-tot-ey-kay-mat-ta

Linnian Tanager Soo-e-e-cam-ny  
Blackbird (Plum) 'K-eeen-ey

Pok-sichis-che heron

<sup>just black head</sup>  
Oriele - kah-sik-ko-ken-ny

<sup>snowy bird</sup>  
Snow bird real (Po-ta-sie-ty)

Yellow hd blackbird Soo-ey-ee-e-ny

Rail

Woodpecker

Hairy

3-toed

Sphyrapicus

Vireo

Elbow

Nighthawk

Kingbird

Hummingbird

Shrike

Raven

Magpie

Canada J

Blue J

Horned lark

Clark Crow

Redwing

Brewer's

Meadowlark

Crossbill

Sparrow

Junco

Chimney

Swallow

O-tro-to

<sup>sand or fish weed</sup>  
Pach-backs-ka-see

<sup>same name for all</sup>

<sup>h'kan</sup> Me-kan-e-ke-soo-ye

Pis-to-o (breath wind)

Sik-ke-men-e-wan-ne

<sup>bee</sup> Nam-mooey <sup>bird</sup> <sup>eat</sup> <sup>mice</sup>

<sup>ah</sup> <sup>leak</sup> <sup>top</sup> <sup>ah</sup> <sup>to</sup>

ma-mi-ah-chik-e-mey

ah-pea-kun-she-ya<sup>h</sup>

oo-mus-e-ka<sup>h</sup>-sis-ti<sup>te</sup>

me-at<sup>h</sup>-see-on<sup>te</sup>

<sup>wo</sup> <sup>ah</sup> <sup>ah</sup> <sup>ah</sup> <sup>me</sup>

Soo-e-ee-e-ny

'K-ee-ne

<sup>rip</sup> <sup>bang</sup> <sup>hole</sup> <sup>ah</sup> <sup>stah</sup>

O-ke-men (hemlock)

O-pea-a-chuk-koe-penne

<sup>both sides</sup> <sup>white</sup> <sup>tail</sup>

<sup>child</sup> Po-ka<sup>h</sup>

ah-mus-see-sike-ka<sup>h</sup>-pat<sup>h</sup>



Blackfoot

Obsidian - pit-tah-kin

Turtle - Spō-pe'-yan

Toad - um-mah-ko-zee-kah-e-sha

Fly - sō-seris-ay

Mosquito - Eh-<sup>eris</sup>-<sup>eris</sup>-ay

Wash - Nah-mōō

Butterfly - Ah-pum-ne

Water - Pō-kah-ah-ke

chick-white

rich black

Blackfoot

Waxwing

Ek'-ke-mahn-ne

Eng. Grosbeak

not known

Ouzel

meet

Nuthatch

<sup>tip of sand in nose</sup>  
Kah-poots-kah-see

Creeper

Chickadee

Nā-pōp-mah-kee

Wren

ma'-te-ke-sae-kin

Robin

ō-tse'-so-ye

Bluebird

<sup>oats for seed</sup>  
oats-sate (oats-gue-see)

Turtle

Snake (any)

Pit-sih-en-ah

Rattlesnake

os-mux-kit-sih-āah

Garter snake

Sin-i-ki

Fish

mom-me

Lizard

Horned toad

Po-nis-say

Frog

mots-ee-kah-e-ska

Tree (any)

at-su-as-ke (timber)

Yellow Pine

Lodgepole

<sup>line</sup>  
Sah-kaw-tōk

Spruce

<sup>bin</sup>  
Chik-took (atook-look-took)

Willow

oats-sa-peas

Oaken

E-kee-nieh-ee

Cottonwood

os-muk-ah-see-sin

Mandan 6

back of medicine  
mah-hah'-pen-ny

Pō



BlackfootMandan

1

Nec-cè-yeh

much-ah-nah

2

Nah-tookì-ah

Noop

3

Ne'uk-kah

Nah'-min-ne

4

Nis'-soo-oo

Tō'p

5

Nā-sā-t-too

Kē-hox

6

Nah'-oo

Kē-mah

7

Sch-kits-che-ka<sup>h</sup>

Koop-ah

8

Nah'-nis-oo-ah

Ti-tō-kieh

9

Lischt-ō

moch-pasch

10

Kee-poo

Pē-rak

11

Nā-ats-sah-ko-po-to

Ak-much-ah-nah

12

Nā-ets-sah-ko-po-to

Ak-noof

13

Nā-ko-po-to

↙

14

Nā-sā-ko-po-to

15

Nā-sā-tsā-ko-po-to

16

17

18

19

20

Nats-sip-po

Noof-pup-pe-ruk

21

30

Nā-uk-po

Nah-min-ne-pe-ruk

40

Nā-sip-po

Tō'p-pah-pe-ruk

50

Nā-sit-sip-po

Kē-hoo-ah-pe-ruk



# Blackfoot

1 person mak-tah-pe

Widow - Nam-ah-kee (span woman ready to marry again)  
 Husband just died  
 Widow <sup>slightly keel</sup> Est-like-se-kah

Newborn baby Es-ce-tse-man

His wife Otne-kā-man

## Blackfoot

## Mandan

8

60

70

80

90

100

Tuks-kah-kā-pip-po

Hē-suk-mak-hāh

Chief

Nā-nah

Nū-mok-shā'

Indian

Nā-ah-che-tah-pe-quan

People

Kan-nā-top-pe <sup>eyes body</sup>

Nū-mok-kah-ke

Man

Nin-ah

Nū-mok

Woman

Ah-kee

mē-he'h

Old man

Nahp-pe

" woman

Kēp-pe-tah-kee

Young man

Man-ē-kah-pe <sup>(unmarried)</sup>

" woman

Aha-que-quan

Boy

Sak-ko-mah-be

Girl

Nok-kah-kā-quan

Baby

Po-kah <sup>(ā-nā-ā-po-ka)</sup>  
 little baby

Father

Nēn-ah

Mother

Nah-ah

Grandfather

Nah-ah-sah

" mother

" "

Husband

Nō-mah

Wife (my)

Nāt-kā-man

" your

Kāt " "



Blackfoot

Mandan

Son	•	Noch-koāh
Daughter	•	Nā-tan-na
(Brother <sup>or sister</sup> )	•	Nin-och-pap-pe <sup>(same parents)</sup>
Sister	•	Ne-tah-keem
Head	•	Nō-tō-kāh
Hair	•	Nā-to-koey-ich-kin
forehead	•	Nō-nie
face		
cheeks	•	Nots- <sup>2</sup> chif-pin-i
chin	•	Nots-shā-ni
eyes	•	No-waps
nose	•	Noch-kā-si
ears	•	Noch-tā-kā
mouth	•	Nah-si
Teeth	•	Noch-bā-ke
Tongue	•	Nats-sin-nē
Beard		
Neck	•	Noch-ko-kin-my
Chest	•	No-kin-my
Back	•	Mah-kah-kin
Belly	•	No-ko-wan
Breast	•	On-nē-kis

Pah

E-sta

manetachu: Nin-moi-och-sy (Blackfoot)

9  
2



Blackfoot

(Blackfoot)

Lower arm. Ah-pach-is-toe-e-nan

Thigh	No-ah-pe-sak
Knee	No-tok-kris
Lower leg	<sup>Neh</sup> Na-siks-c-nan
Ankle	Na-tah-ko-ken-nak
Foot	Noh-kats-cy
Toes	No-kets-eggs
Sole of ft.	ma-tsik-sik
Heel	Nōt-la-tue
<sup>upper</sup> Arm	Noch-kats-e-kā-nan
Elbow	No-kenz-stis
Wrist	Ne-tok-ko-kind
Hand	No-tsiz
Fingers	Same as toes
Thumb	Na-tōm-ko-kā-ches
Little finger	
Nails	Na-tah-wo-tah-no-kt
Heart	mus- <sup>te</sup>
Blood	Ah-ah-pan
Bone	Och-ke-est



North star - Ap-pah-zos-ka-kah-to-sy (Blackfoot)

## Blackfoot

## Mandan

11

Sun	Nah-too-sy
Moon	Koo-koo-mik-e'-soom
Stars	Kah-kah-to-sy
Star	A-pis-so-as-sy
Shy	<sup>blue</sup> Oats-sque-num
Day	Kria-tih-ko
Night	Ko-ko
Morning	<sup>early up</sup> Kres-kon-an-to-ne
Evening	Au-tak-ka
Light	Kris-tak-que-nah-tay
Dark	Es-cha-nots-sy
Spring	mo-toi
Summer	Toto-e-kay-a-pue <sup>poo-ey</sup>
Autumn	<sup>when fruit ripens</sup> Men-ny-ot-ait-tats
Winter	mo-koo-ey
Wind	So-po
Thunder	Kris-te-kum
Lightning	O-pap-po-sin.
Cloud	<sup>ten day is hiding</sup> So-kres-tik-ko
Rain	So-tah
Snow	Po-tah
Ice	Koon
Wet	A-pe-o
Dry	Jeh-get- <sup>h</sup> soo

me-neh-ke



Blackfoot

Mandan

Earth · Trach-kōm<sup>n</sup>  
Rock  
Hot · Crest-to-tee-sy  
Cold · Ee-to-ye-yu  
Fire · Ee-teā<sup>(tā)</sup>  
Water · Och-gā-eh  
River · Nā-ā<sup>2</sup>-dah  
Spring<sup>water</sup> · Meh-kis-kum  
Lake · Oo-ma-ah-kām-my  
Ocean · Mō-too-yah-ke<sup>water gel over</sup>  
Mountain · Mā-look-is  
Thin Peaks  
Hill · Nā-too-mō  
Valley · Sow-ke  
Canyon · Ky-yei-tok  
N · Ah-pat-r-es-ty  
S · Am-seah-po-ty  
E · Nīm-mist-ty  
W · Nam-miet-ty  
Large · Oīmaeh-kō  
Small · A-nah<sup>\*</sup>-kō<sup>2</sup>ty  
Good · Ach-sy  
Bad · Meh-kah-pe

Dar-rish  
Shin-ne  
War-var-re  
mān-nē'



Blackfoot

Hungry	Nay-tōn'-notz
Thirsty	Nay-tsāt'-nahk
Strong	Na-chis-kop'
Weak	
Hard	May-yā <sup>eh</sup> - <sub>h</sub>
Soft	Ek-ken-nes-ey
Mud	Pah-eh-sih-kō
Sand	
Dead	ā'-nā'-ō
Alive	
Far	
Near	
Yes	Ah
No	Sah
Friend	
Enemy	h
Town <sup>village</sup>	Ah-ki-ty-pis-kō
Hunter	
Fisherman	
To go	Tach- <sup>che</sup> <del>te</del> -ta--po
Wheel <sup>young</sup> (do)	Teim-meh <sup>uhny</sup> ke-teh-chi-tā <sup>po</sup>
To kill	ā <sup>eh</sup> -neh-yon
To eat	Tox-oo-ey
To drink	Sim-it <sup>drink</sup> (imfectin)



Blackfoot

To go

To run

To come

To sleep

In front

Behind

Up stream Ah-me-tōts

Down " Lin-nah-pōts

Trail 'ksee-ā-tafye-och-so-ko

Home Nō-kō-i

Lodge Nā-too-yis

Knife Es-tō-men

Bow Nah-mah

Arrow Appsy

" faint Keh-sah-kō-pan

Quiver kō-nō-pat-sis

Tobacco kō-etal-kan

Life Ah-kō-in-nē-man

Smoke

Sick Es-ser-to-my



Blackfoot

Rabbit skin  
blanket. Ah-tais-stā-yig  
Necklace. Nock-kin-ney  
Firewood. Lih-ti-po-tah  
Kettle. Sile-kule-ko<sup>(blackpot)</sup>  
Bonsaul. Mox-sis

Feathers. Mah-min (wing feathers)  
wing. Mah-min-eh  
Back of the. O-tox-kres  
" "dog. Och-ke-you

Meat. Ah-kris-sak-ko

White. Keik-ā-not-sy

Black. Sis-ā-not-sy

Green. Jig-ke-mo-que-not-sy  
~~Dats-que-not-sy~~ as grass

Red. Ah-mox-e-not-sy

Blue. Dats-que-not-sy

Yellow. Dats-que

Old. Nah-pe

Young. Ah-ēit-tah-pe

Flower. Ah-pis-tis-kā-tay

Och-ku-min-ā-not-sy heavenly blue-sky



Blackfoot

Yesterday · mah-tos-ney  
 Today · An-nock-kree-tah-kooey  
 Tomorrow · ap-pe-nock-ko

I (or me) · Nā-as-tā-ah  
 You · Kay-stā-ah  
 He  
 We · Kay-etom-non  
 They · ō-stoo-ey

stop! · kā-kah

Grass · mah-tos-ich-kooey  
 How much? <sup>cost</sup>

Stoneheadclub · Nā-tā-tō-kē-ah

Loose horse · Kah-p-pe-mah

Bap (Neck) · Skin-nitz-sa-men



Nes Perce (chief Joseph + band of 3)  
Feb. 14, 1903.

- 1 Nak
- 2 Lep-pit
- 3 Me-tat
- 4 Pē-lep-it
- 5 Paht
- 6 Die-lacht
- 7 Die-nept
- 8 Die-mah-tat
- 9 Kō-witz
- 10 Poo-tint
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 30
- 40
- 50
- 100



Nez Perce

man Hah-mah (Whiteman So-yah-po)

women Oi-yet

People Te-tök

old man

old woman

Father Pist

Mother Pe-kah

Brother Os'-kot

Sister Kon-ness

Baby me-yah's

little boy

" girl

Sun He-sem-tux

moon Tsi-ap-pah-ma-he-sem-tux [night sun]

stars

Water Koos

Fire Ah-lah

Rain

Snow

River

Hot

Cold

Good Tahts

Bad Kap-seets



Nez Perce

Husband

Wife

Son

Daughter

Indian Te-tok'in

Head Hoos-oo

Neck

Chest

Breast

Body

Arm

Artem

Hand

Ip-sus

Lip

Way-you

Foot

Ech-hoo-ey

Forehead

Eye

Seed-lum

Ear

Mots-eir

Nose

Noos-en

Mouth

Him

Tongue

Day

Night



Nez Perce

Summer <sup>um</sup> Ti-yam (or um)  
Winter Eh-nim

net

Dry

Thunder Hin-mat

Lightning Tah-m-me-ah

net

Valley

N

S

E

W

Layl Him-mā-ah-kus

Small

Hungry

Thirsty

Yes

No

Home

Tepe

Row

Arrow

stone head smasher }  
with skin handle etc } kow-plotz



Nez Perce

Grizzly Bear	Hah-kah'ts
Black "	Yah-kah
nut lion	Koy-yam-mah
Coyote	Its-a-yeh-ya
Big Wolf	Him-me
Deer	Im-mys
Elk	Wei-wuk-kis ?
Antelope	Tsō-kō-li-ne
Otter	Kā-look
Badger	See-ke
Skunk	Tis-kah
Beaver	Dachs-pōdle
Int. Sheep	Tē-noon
Fox	Tē-lē-peh
Bobcat	Kah-hep
Minch	Pop'e-tits
Marten	Ē-loo-too-pen-ny
Weasel	Trich-ich-ha
Jackrabbit	ē'Yat-ta
Cottontail	Na-yuts
Woodrat	



Kaw-flats - fug-ga-nigga

Nez Perce

Eagle Wep-p'tis

Rip Hauli

Hoot Owl Sah<sup>st</sup>-lah-tah-mo

Crow or Raven

Grass Too-ya

Lake hen Was-was-en

Don

Rip



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Vocabulary

Hah-wun-kwut



Hah-wung-kwut (Smith River)

There are two words for big or large, Tchwah' and Tchoo'; but a large animal is called Mēn-chah'-gah.

There are two words also for small, Me'-stum and Toon'-chah.

Harpoons, called Tū<sup>hl</sup>-ke'-us, were used in hunting Sealions.

Elk horn wedges or chisels, called Chā'-tahk-yees', were used in felling trees and splitting planks.

Dugout canoes of Redwood are called Ki-on-nus; the paddle Mā'-too. Spruce Pitch used in mending canoes and for other purposes is Shrē.

The houses are square, of thick & broad redwood planks, stood up vertically. Fire in center; smoke hole in roof over fire.

90 ft mill on (Cannon) + Rodger - 4 m ft of 'bar' after salmon & steel hole



Relationships

1) Names	People	Mean
Nek. - ni		
Mattal	People	
Kittal		
Lohankale		
Tochoke Koon		
Koon - ni - te Uilalake		
Hoofo	People	
Whillat		
Hus	Woman	♀
Melakani		
Mattal		
Hoofo	"	
Whillat		
Kittal		
Lohankale	"	
Tochoke Koon		
Uilalake Koon		
1 all	Father	Dad
1 Hus	Old man	all ♂
Melakani		
2) Mattal & Whillat		
3) Hoofo, Kittal		
4) Kittal, Lohankale, Tochoke		

Little girl

Hus

Melakani  
{ Mattal }

{ Whillat } =  
{ Hoofo }

{ Kittal  
Lohankale  
Tochoke Koon  
Uilalake Koon }

Fire  
Whillat

Mattal

Hus

Hus

letter of the 1st inst.  
I have just been out  
and stepped on two  
ave 100; the other, 100  
a pound difference--so  
[How much money well]



# Atthabaskan

People: Huss (Hammukut)

{ Kun'-nes-te' (Nekanni + Mattal)  
Ken'-nes-te' (Kittel, Lolahnok, To cho'-be-keah, Kennete (Wilakok))  
Kun'-yah'-nehm (Hoofa & Humilut)

Man: Chus-ne (Hammukut)

Kahst'-an'-nah & Koon-stä' + Kah'-tin' + { Nekanni, Mattal, Kittel, Lolahnok  
To cho'-be + Kennete (Wilakok)  
Hos-ti (Hoofa + Humilut)

Woman: Trang'-hri (Hammukut)

Yah'-kah (Nekanni & Mattal)

Sim-mé'lawn (Humilut)

Tsang'-mes-klön (Hoofa)

Chi'-kets-sung (Kittel, Lolahnok)

Tsi'-ket-sah (To cho'-be-keah & Kennete (Wilakok))

Father

Stah (Hammukut, Kittel, Lolahnok, To cho'-be-keah, Kennete)

Shit-tah (Nekanni + Mattal)

Hwit'-tah (Hoofa + Humilut)

Old man

Chi'-e chus-ne (Hammukut)

Koo'-e-ang'-chung (Nekanni, Mattal)

Kung hoi-ang (Humilut)

Kis-te-ang & Kew'-yung-hwe-yahng (Hoofa)

Kā-ahn'-sah (Kittel, Lolahnok, To cho'-be-keah)

Little Boy

Chā-lā-hus (Hammukut)

Kut-hā-lah (Nekanni)

Ke-lā-ah h'utet (Humilut, Hoofa)

Nis-yahn-se (Kittel, Lolahnok, To cho'-be-keah)

Little Girl

Too-chas'ta (Hammukut)

Ketch-swē (Nekanni)

Te'-ketch (Humilut, Hoofa)

che-ke'-chah (Kittel)

ches-ke-tse (Lolahnok, To cho'-be-keah, Kennete)



# Altaabaskan

## Numerals

1. Hlah' Hahunkut, Hittut, Hoofah

{Hli-hah Nekani Mattol  
Li-hah + Tli-hah Tocho'be

Lah'-hah - Kennete-kilake

2. Nah'-ch-ā, Nole' kah <sup>Hunkut</sup> Nole' Mattol, Hailut, Hoofa, Tocho'be  
Nah-kū (unkut) Kittel, Laluhok, Ken'-nes, te.

3. Tahk. Kā (kaka) all 9

4. {Tin'chē Hah'kut / Tineche' (Nekani, Mattol, Laluhok, Kennete  
Tun'che

Dein, Tih (Hoofa + Hailut)

Tin'-ka-ah (Kittel)

Tin'-chule (Tocho'be)

5. Sewā'lah, Tūwā'lah, Chūwā'lah (Hoofa, Hahunkut Hoofa, Hailut  
Skul'-lah', Skillah (Kittel, Laluhok) Tehwā'lah (Mattol = Teh'-ko-tah)

Shil'lah + (Nekani) Skul'lah (Kittel); Skillah (Laluhok)

Tis kel'lah (Tocho'be) Lis-kah'lah (Kennete)

6. Kirus tah'ne (Hahunkut) | Kestahny (Laluhok) | Kostahn (Mattol)

Hōs tahm (Hoofa, Hailut)

Kes'tahny (Laluhok) | mo-kes'lah (Kennete)  
Buk-kes'lah (Kittel)

7. Stā-teh (Hahunkut) | Cheto-yet (Mattol) | O-kut (Ho'kut) Hailut | ō-ō-ō kut (Hoofa)  
Muk'kes nah kah' (Kittel + Laluhok)

8. Lahinesut + Nah'-ch-ā + too-hoam (Hah'wungkut)  
Klahs-kōt (Mattol) | Kē-nem & Kē-nem (Hailut & Hoofa)  
Bū-kes-tah'kar (Kittel & Laluhok)

9. Hlah'-ahn-tō-e (Hahunkut) | Klē-bah-che-toots-yet (Mattol) | mo-kis-tow (Hailut & Hoofa)  
Bu-kes-tah' + (Kittel & Laluhok)

10. Nā-sū (Hahunkut) | Nis'-se-yahn (Nekani) | Min'-lah (Hailut & Hoofa) | Hleb'-bah-lin-tā  
(Kittel & Laluhok)



Keep

ms

Not master paper



Vocabulary. San Buena Ventura or Mis-ka-na-kan



# SAN BUENAVENTURA OR MIS-KA-NA-KAN VOCABULARY

Recorded by Henry W. Henshaw at San Buenaventura, Calif., Nov. 1884.

[Original in pencil No. 293 Bureau Ethnology MSS, and ink copy in Henshaw's own handwriting, No. 844]

"Taken from Juan Estevan Pico, a half breed having considerable pretensions in the way of an education. Speaks Spanish or Mexican fluently and writes the language with ease. This is undoubtedly the best as it is the most copious of the several vocabularies of the family. I believe the man to be reliable and as I had the services of a very good interpreter there is no reason for doubting that the vocabulary is in the main correct. Some of the terms were given me by two old women but these are not distinguished as they were usually verified by Pico."-- HWH.

## 1. Numerals

- |                                   |  |
|-----------------------------------|--|
| 1. Pa-ke-et                       | 18. Kac-sköm-ka-sal                    |
| 2. Ic-köm                         | 19. Kac-sköm-ka-sal-spa                |
| 3. Ma-sö-hö                       | 20. Ic-sköm-ka-ac-sköm                 |
| 4. Sku-mu                         | 21. Ic-sköm-ka-ac-sköm-ka-sal-pa-ke-et |
| 5. Yö-ti-pa-ke-s' (1 more coming) | 30. Ma-sür-ka-ac-sköm                  |
| 6. Yö-ti-ic-köm' (2 more coming)  | 40. Sku-mo-ka-ac-sköm                  |
| 7. Yö-ti-ma-sö-hö (3 more coming) | 50. Yi-ti-pa-ka-ka-ac-sköm             |
| 8. Ma-lá-wa                       | 60. Yi-ti-ic-sköm-ka-ac-sköm           |
| 9. Spá                            | 70. Yi-ti-ma-sö-hö-ka-ac-sköm          |
| 10. Ka-ac-köm                     | 80. Ma-la-wö-ka-ac-sköm                |
| 11. Tö-lu                         | 90 Spá-ska-sköm                        |
| 12. Ma-sö-h <sup>c</sup> -sku-mu  | 100. Kac-sköm-kac-sköm                 |
| 13. Kac-sköm-ka-sat-ma-sö         | 101 Kac-sköm-kac-sköm-ka-sal-pa-ke-et  |
| 14. Ka-sal'-sku-mu                | 102. Kac-sköm-kac-sköm-ka-sal-ic-sköm  |
| 15. Ka-sköm-yi-ti-pa-kes          | 200. Ic-sköm-kac-köm-kac-köm           |
| 15. Ka-sal-yi-ti-ic-sköm          | 1000. Kac-köm-kac-köm-ic-kac-köm       |
| 17. Ka-sköm-yi-ti-ma              |  |

Note: Yö-ti = to come or coming; Pa = a stake of hard wood; spa = the act of sticking the stake into the ground. The act of straightening the body after sticking the stake into the ground is called ka-ac-sköm



## 2. Persons

Human race	Yi-la-a-pe-si-ku
The old people	Pak-pak-ĩ-wac
The young people	Kun-kun-up
Man	A-ta'-hac
Woman	Han-wa
Old man	Pa-ke-wac
Old woman	Kan-wa-wac
Young man	A-ta'-hac-âs-kun-up
Young woman	An-wa-i-nu-ti
Virgin	Ku-nu-pi-ha-nai
Boy	Ku-nup
Girl	"
Infant	U-ti-nai
Twins	Ic-ic-ân
(Ic-ân one of twins)	
Married man	A-ta'-hac-ö-tca-wi-in-nac
married woman	Al-tca-ti-wö-nitc-i-han-wa
Widow	A-luc-ha'-wutc
Bachelor (old)	Mo-a-ca-ti-wö-nitc = a man not married
Maid (old)	Mo-a-ca-ti-wö-nitc i-han-wa
My father	Ka-kâ
My mother	Kö-ti
My son	Kwâp
My daughter	K'tcai
My elder brother	A-mi
My elder sister	A-mu-te-a-mi



My younger brother	Itc-itc
My younger sister	A-mi-itc-itc
My father's father	Kwâ-pâ-wac
My father's mother	K'ne-ne-wac
My mother's father	Kas kô-ko-lo-kak-tit-ĩ
My mother's mother	Kas tit-i-lo-kak-tit-ĩ
My father's elder brother	A-nöc
My mother's brother	Tä-tä
My father's elder sister	Mok
My mother's sister	Ha-wa
My wife	K'ca ti wa
My husband	Kin-pa-kö-wac
My wife's mother	K'mö-ci-wac
A great talker	Al-tcu-ya-hac-lac
A silent person	Mu-a-lal-hac
Thief	A-lá-ho



One man

Pa-ke-ět-si-a-tá-hatc

Two men

Ic-skōm-ca-tá-hatc

Three men

Ma-sö-hö-ca-tá-hatc

Many men

Ö-hö-möc-ca-tá-hatc

All the men

Yö-la-ca-tá-hatc

MAKING  
BOLD



3. Parts of Body

Head	Yi-ö-wöc	Back	P wâk'
Hair	Â-kwâ	Breast of a man	Öp-kö-wö
Face	Is-tö' k'	Breast of a woman	P' kú-tět
Forehead	Hus-ta h <sup>c</sup>	Belly	P' köp +
Eye	Is-tö k'	Navel	Tâ-pâ'
Eyelash	P' a	Arms	Pu-pu' plural
Eyebrow	Is-mök-ké-we	Right arm	P' kú-yu
Upper eyelid	P' ik-má-ya	Left arm	P' ká-wa
Ear-lobe	P' š-tu'	Arm-pits	P' stâ-kâ-lâl
Ear	P' š-tu	Right arm above elbow	P' watc'-a
Perforation in ear	P' sul-ham	Left arm above elbow	"
Nose	P' nâ-hâc	Elbow	P' ci-puk
Ridge of nose	P' cips-ca-ha-ha	Arm below elbow	Pu-pu plural
Nostril	P' câps-nâ +	Wrist	Pi-ku-nöts
Cheek	P' u-pâ	Hand	Pû-pu' plural
Beard	Patc'-ös	Palm of hand	Pa-lës-pët'
Mouth	P' ök	Fingers	Pul-hi-a'
Upper lip	Cěp'-sle	Thumb	I-sal-hap'
Tooth	P' sa	First finger	Uc-kú-ya-ac
Tongue	Pe le-wi	2nd finger	Ul-ul-ya { No separate name, means long & useless
Throat	Pak-lö'-wö	3rd finger	
Chin	Pa-nâ-han	Small finger	Kits-al-mi-ti (small)
Neck	P' ni	Finger-nail	Si-whai
Adam's apple	Pa-ki-â-kös'	Knuckle	I-ku-nö-töc
Body	Pa-ma-ni-wao	Leg	Pök
Shoudder	Pai-něn-ni	Leg above knee	Pi-kâ

Note: the prefix P' means 'your' (poss 2nd person)



Knee	Pis-tú-kûn	Breath	Ca-cam
Leg below knee	P'pök	Sweat	Ka-pak-ca
Calf of leg	P'lap'	Urine	Ok <sup>2</sup> -sâl'
Ankle	P'ca-wh	Dung	Wa-ha
Instep	P'té-mi		
Sole of foot	Pa-pö-töc'		
Heel	Pâ-sâs		
Toe	Si-kwa-ya		
Large toe	Pa-swa-ti-ka +		
2nd, 3rd & 4th toes	Same as fingers		
Toe-nail	Si-kwa-ya		
Blood	Pa-ni-wac, A-ni-wac		
Vein or artery	Pe-nēs'		
Brain	Pi-pö'		
Bladder	P'së'		
Gall	Pakc		
Heart	Pa-pâc'		
Kidney	To-pân-pâ-nu		
Lung	Pak-mö-kö		
Liver	Pa hl <sup>u</sup>		
Stomach	P'ma-am		
Rib	Pâ-lâ		
Vertebrae	P'kek		
Foot-print	Pe-kên-nac		
Skin	P'cuc		
Bone	P'se'		



#### 4. Health, Disease and Physical Condition

Health	Ha-ku'
Sickness	Tcu-yak-ca'
A sick man	Tci-ak'-ca-a-ta-hatc
A sick woman	Kan-wa as-tci-ak-ca
A lame man	Skâi-hâ-a-ta'-hatc
A lame woman	Kan-wa-an-spâi-hâ
A lame boy	Ku-nup'-an-skâi-hâ
A lame girl	Kan-wa-kâi-hâ
A blind man	As-tce'-wě-a-ta-hatc
A blind woman	As-tce'-we-kan-wa
A blind boy	Ku-nup-s <sup>c</sup> tce'-we
A blind girl	Kan-wa-s <sup>c</sup> tce'-we
A deaf man	A-ta-hatc-teuk-stú
A deaf woman	Kan-wa-teuk-stú
A deaf boy	Ku-nup-teuk-stú
A deaf Girl	Kan-wa-teuk-stú
Pain	Tcu-cu-ik'
Vértigo	Cak'-spö-yö
Headache	Tco-ci-ik-i-ci-a-wöc
Toothache	Těn-ci-ik-is-sa'
A cold	Â-kâ-kâ
Fever	Sa-pits-ö-si-pa-ma-mö
Diarrhoea	Wi-ök
Rheumatism	Sa-pits-ö
Smallpox	Hâ-yite'
A sore	K' slú-lu
A cut	Tcö-wötc-tcö-si'



A scar	Tcite-pen-ni-nutc
A bruise	Tcak-ke-te-tetc
Cold in chest	Ten-ci-ik-ĩs-ko-wh-â-kâ-kâ
Blister	Tcâi-yitc
Medicine	A-pi-yeh
Medicine man	A-luc-tēc
Medicine woman	A-luc-tēc-au-wa



## 6. Clothing and Ornaments

Breech-cloth	Yu-yak +	
Pair of leggins	Stâ-pâ-nös	
Long petticoat	Ka-whi-ni-wac	
Woman's Moccasins	A-kën-mu	
Robe of deer skin	P'wö	
Robe of rabbit skins	P'ma'	
Robe of wild-cat	" Pal hä-na	
Rabbit skin	P'ku-na	
Otter skin	Pâk-pa-pac	
Sinew	Sak-pi-lil	
Thread (of skin)	Tci-pa-pac	
Necklace of bone	Tci-pö'	
Necklace of bird-bills	Tci-nuc'	
Feather wrapper or mantle	Pi-ato	
Painted feather cap	Su h <sup>c</sup>	
Necklace of bird-claws	Psi-na'-ya	
Necklace of bears' claws	Pe ihĩ	
Necklace of shells	Ka-cö	
Paint (black)	Spö-he	
Paint (red)	A-lük-stai'	
Barehead	Mu-si-hö	
Naked	Pa-whi'	
Bald	P'karke	
Long white bead	Tci-pö	Inserted in septum
Long white bead encircled by groove filled with asphaltum	Tci-hi-pö	Mostly used for insertion in septum of nose



7. Dwellings (including fire)

Village	Ki-a-pa-nic-mu
Doorway	Mi-tö-pö
Smoke-hole	Tci-mi-stürk
Fire-place	Kak-töp <sup>3</sup> -mu
Fire	Nö
Fire-wood	Pä <sup>^</sup> -nu
Blaze	Su-wa-kan-pi-wit
Ashes	Yek-ca <sup>^</sup>
Smoke	Tci-tä-nite
Soot	Hö-wö h <sup>c</sup>
Mat	A-las-kö <sup>^</sup>
Bed	Hai-a-nös
Wall	Ap <sup>^</sup>
Stairway	U-na-pöt <sup>^</sup>
Spring	Sil-kit-wa <sup>^</sup>
Water	a
Sweathouse	A-pa-yök <sup>^</sup>



8. Weapons, Implements & Utensils

Bow of wood	Ka-co <sup>j</sup>
Bowstring	Tcak-pi-lik <sup>i</sup>
Sinew on back of bow	Sak-pi-li-wö <sup>i</sup>
Arrow A	A <sup>i</sup> h <sup>c</sup>
Notch in end of arrow for bowstring	Ma <sup>i</sup>
Notch in end of arrow for arrow-head	Tci-we-we-äö
Arrow-head of stone	Tca <sup>i</sup>
Point of arrow-head	To <sup>2</sup> -stök
Arrow-shafteef teed	Ta <sup>^</sup> -ha <sup>^</sup>
Arrow-shaft of wood	Sta-pu-cac <sup>i</sup>
Groove of arrow-shaft	Tci-wak-cik <sup>i</sup>
Arrow-shaft polisher (made of stone)	Cas-kö-yö-mi <sup>i</sup>
Cement used in fastening arrow-heads	Spös
Arrow feathers	Skap <sup>2</sup>
Quiver	Tca-lâ-tâtö <sup>i</sup>
Quiver-strap	Mak <sup>2</sup> ta-pöc
Fish-spear	Pâ <sup>^</sup> -nu
Knife of stone	I-sap <sup>2</sup>
Canoe	To-mate
Fish-line	Was-tu <sup>i</sup> -yac
Fish-hook	Cak-ci-lak <sup>i</sup> (made of red wood, proba- bly manzanita, Spanish To-yon)
Fish-hook (shell)	Mi-as <sup>i</sup> c
Gourd dipper	Mo <sup>2</sup> -h <sup>c</sup>
Bowl	K <sup>2</sup> câ <sup>i</sup> (used to mix 'chia' in)
Fire-drill	Hup-was-nö-hö
Digging stick	Spa <sup>i</sup> +



Disk to weight digging stick	H <sup>c</sup> öp'
Axe	Max
Knife	E-u ??
Knife-point	Stök'
Knife-edge	Ök
Borer	Huk-kul-u-nas <sup>c</sup>
Mealing-stone, large	Hu-ti-wâ-wâ
Mortar	Al-ka-pûc (Small size for pounding tobacco)
Mortar, large	Pe-yec
Shallow dish of steatite	A-las-kö-wöks
Asphaltum	Yâp



9. Baskets

Large conical basket (carried on back)	Pwat-tik
Hand seed-basket	Pe-lek
Seed-fan (for beating seed into a basket)	Pu-wöt
Winnowing basket	E-whe-yo
Berry-basket	A-pâi-ya
Trinket-basket	K' hóm-hâ
Fish-basket	Sai-ya
Large water-jug (for holding water in lodge)	Pu-ce-mi
Tightly woven conical basket with flat top	Ep-cú-ni-wao
Hand basket for ground flour	Ku-yi-wac
Open work basket	Pâ-mâ
Basket-strap	Pit-su-pi-nöt
To put basket on back	Sö-öp

10. Food & Drink

Food	Lo-ko    ku-mu My      Food
Meal (of seeds)	I-tci-pěc
Meat	A-ka-putc
Stew	Pu-lac
Soup	Tcap-s <sup>ch</sup>
Bread	I-ku-yac
Salt	Si-ip

For measuring reeds and articles bartered in bulk baskets were used. These were of several sizes and although doubtless the standard was not very exact, they approximately approached a standard. Baskets were of the same shape as the women's hats.

1. Ep-su smallest, holding about 3 lbs. of ground acorns;

2. Wat-tik ten times size No. 1.

The above were all that Pico could remember.



## 11. Mortuary, Ceremonial & Religious Terms

Dead body	Sak-ea-nutc	A wizard	A-tö-swö'
Corpse of man	Ap-a'-nō	A dream	Su-ya-we'
Corpse of woman	"		
Corpse of child	"		
Grave in the ground	La-ca-wi'		
Grave-digger	A-he'		
Spirit or soul	Wat-cup	En-he-cēc	spirit ie of man
God (The Supreme Ruler - the white man's God)		Cup'	
The ancients (Wonderful beings of the past)		Nau-nau-wa-ai'	
The future world		Cak-ca	
Ancestors		Ka-ni-hin-nau-nau-ai'	
Dance		Hu-kai-i-ná-hē	

## 12. Social Organization, Government, War

Medicine man -	A-luc-tēc;	medicine woman -	A-luc-tēc-an'-wa
Friend (one of the tribe)	Kaks'	ku-ti-wö	(my)
War	Sa-mo-h <sup>c</sup> ite		
A coward	Tcas'-hu-ha		
Battle	Tca-ma-hite		

## 13. Amusements

Doll	Ta-nö-wö
------	----------



14. Physiographic terms.

Water	^ A
River	Su-u'-tam
Mountain	Cup'
Hill	Cö
Cañon	Ma'-ha
Wave	Swâ-lâ-wâ-yâ-â
Tide	Ik-wâu-nĩ
Foam	Tci-si'-hĩ-a-pa-pa
Ground	Mi-cup'
Dust	Cup-cup'
Mud	Câ-lâp
Sand	Kas'
Salt	Ti-ip'
Rock	Köp
Eclipse of sun	Tcak-ca'-ci-i-sa-wu
Whirlwind	Un-tâ-kâs'



# 15. Points of Compass, Celestial Bodies, Weather

North	E-tel-he-wu	
South	Mâ-hâ-lâ	The wind blows from the West =
East	Has-has	Sak-tö-wö
West	Ak-tcö-wö-ö	
Skt	A-las-pai	
Sun	I-ca-wa	
Moon	A-wai-yi	
Full-moon	Sa-hu-ku-mu	
Half-moon	Mas-tö-mi-ti	
Crescent-moon	Swai-a-ni	
Stars	A-ki-wa	
A cloud	U-sku-ma	
The clouds	U-skum	
Black rain clouds	Ts-sö-mö	
Fog	Tcö-mö	
Rain	Stu-hâ-yu	
Wind	Sö-tö-wö-tci-tö-yu	
North wind	Has-has	
South wind	Mâ-hâ-lâ	
West wind	Ak <sup>2</sup> -ti-wö-wo	
Rainbow	Was-ti-tâi	
Thunder	Sâk-kâ-hâ	
Lightning	Skun-tâ-o	
Earthquake	Swe-le	
Snow	A-skum	
Ice	Spö-hi	



## 16. Seasons and Periods

A year	Cúp
A moon	Au-hai'
First half of moon	Swai-a'-ni
Second half of moon	Smak'-tu
First quarter of moon	Smak'-pa-těł
Second quarter of moon	Smak'-tu
Third quarter of moon	Hu-cé-hips
Fourth quarter of moon	Toi-tips
Day	Ican'
Night	Ul-ku'
A day (24 hours)	Pa-ke-ět-si-can
Dawn	Snap-pai-ti
Sunrise	Snap-pai
Morning	Su-ni-na'-hi-ot
Noon	Sik'-si-i
Afternoon	Smai-yön-li
Sunset	Smai-u
Dusk	Sma'-ku-yun-ku
Evening	Smai-ya
Midnight	Smak-tu-sul-ku
Day before yesterday	Ka-swa-li-ta-pi'-nő
Yesterday	Ka-sta-pi'-no
Today	Kö-pö-hu
Tomorrow	Wa-swa-kĩ-öt
Day after tomorrow	Wat-sâ-hâi'-ya
Now (adverb)	Kö-pö-ö-ö



Past time (adverb)	Ne-ic-we-lec
Future time (adverb)	Su'-hu-ki-a-la-lel-kö-i
Shadow cast at noon	Si-ik-si-i
Indefinite time of day	Skël-mai-yu
Very long ago	Na-wa-a-ai
Short time ago	Ta-ni-nu-pan

The San Buenaventura Indians recognize 12 or sometimes 13 moons to the year

T'swa'yi, or winter moon, was from Dec. 25- last of March. The word means much water and many storms

Ka-pu-ni spring, from last of March until last of June

Spe-nec summer (means flowery field) from end of June until end of September

Yak-si-ni fall, means harvest time or time when the people get hungry

The Dec. Jan. and Feb. moons are Ah<sup>c</sup>-na-ma-nan. This means to be hungry because food is scarce. The moons are hence called 'hungry moons'.



# 17. Frequency, Time and Quantity

Once	Pa-kět'
Four times	T <sup>3</sup> sa-pis-sku-mu
First	Ma-nai'
Second	T <sup>3</sup> sa-hi-tu
Third	T <sup>3</sup> sa-hi wa-sö-hö"
Fourth	T <sup>3</sup> sa hi-si-ti-pa-kēs
Fifth	T <sup>3</sup> sa-hi-si-ti-ic-sköm, — and so on

Two-fold	Is sköm-smak-tu
Three-fold	Ma-sö-hö-smak-tu

One to each	Sah <sup>c</sup> -sak-pa-kět'
Two to each	Sah <sup>c</sup> -sak-tu
Three to each	Sah <sup>c</sup> -sak-ma-sö-hö"
Four to each	Sah <sup>c</sup> -sak-sku-mu

One-half (in length)	Smak-ti-nûtc	
One-half (in quantity)	Sil'-tu-ni	
A part (in length)	Sle-wutc	
A part (in quantity)	Spil-ï-wu-tute	
All	Yi-la	
Some	Si-â	= some water
None	Mu-sil	



## 20. Colors & Markings

Black	Al-tcâ-câ-i	
Green	A-lac-tö-wöks	
Red	A-luk-stai-hai	
White	Al- <sup>o-o</sup> <sub>white</sub>	O-o white
Pink	Al-hit <sup>2</sup> -au-au	
Ash or lead color	Al-ti-ce-o	
Chrome yellow	Al-ku-pe	



## 22. New Words

Cat	As-hai'
Cock	A-ta-hatc'
Hen	Ö-kö-ya'
Beads	Ac
Iron kettle	Ak-ta-wil'
Watch	I-ca-wa' (same word as for sun)
Silver	As-toum'
Shoes	Cäk-kën-ï-mu'
Match, friction	Nö
Sugar	Mâ wh <sup>c</sup>
Soap	Uh <sup>c</sup> -ma-tï-nac
Tobacco	Co+ (This is the herb formerly used by the Indians. It is called by the Mexicans 'Coyote Tobacco'. Pio-pi-ba-ta is the Mexican name.)
Pen	Tcu-nu-sac
Paper	Waks-tci-hu-cae = to write
Road	Ma-di-as (Ca-di-as = To go; Mi-ti-a-li-ac = a trail)
Steamboat	To-mâc'
Interpreter	Pa-tci-tak-nö-öps'
Dog	Stö-ni-wac (Ka (â also short) is a pet name for dog)



## 28. Geographic or Place Names

San Buenaventura River	Mitc-kan-a-ka
Mts. NW of town	A-lu-u'-ku = Earth that will eat people
Santa Cruz Island	Mitc'-tcu-mac
Anacapa Island	An-i-a-pa

Mis-ka-na-kan Name of 'rancheria' on the site of the present school-house and also name of people as a whole

## 30. Names of Other Indian Tribes

(In language of this tribe )

Mis(orMitc) ka-na-kan	Ventura Indians by selves
Ka-la-pu-ti-tca-ka-ka	San Fernando Indians by Ventura Indians
Mi-tcu-mac	Santa Cruz Islanders " " "
Wi-mahl <sup>c</sup>	Santa Rosa
Cu-ku	Name of village at the 'Rincon' " "

---

Pico says the villages contained from 15 to 30 families

Rincon, Ventura, Pt. Mugu and Sta. Barbara and one village in each island were regarded in the nature of 'capitals' or chief places and in them were held festivals and gatherings.

Anacapa and Sta. Barbara Islands were only inhabited temporarily, if indeed they can be said to have been inhabited at all, as they contained no permanent water. It was usual for the islanders to make trips to them at night during calm weather for the purpose of gathering shells pebbles, etc.



Mammals.

Antelope	Kak
Bat	Ma-kalq
Beaver	Ok-pa-ac (probably sea otter)
Badger	A-lu-ci-ic
Bear, grizzly	Hus <sup>c</sup>
Bear, Black	As-ti-tapto
Cat, wild	As-hai-yi
Dog	Stö-ni-was
Deer, black-tailed	Wö (male); female deer Wö-i-han-wa
Elk	A-las-toö-ho
Fox	Ha-wa (Probably the little island fox <u>Vulpes littoralis</u> )
Gopher	Â-whâ
Lion, Mountain or Panther	Tu-kēm +
Mouse (house)	Kâ-nōn'
Otter, Sea	Ok-pa-ac
White-tailed hare	Ma
Rabbitt (jackass)	Ku-nu
Rabbitt (small, cottontail),	Ti-me-wi
Skunk	Ta-ha-ma
Squirrel (ground)	Pis-tuk
Squirrel (flying)	Tōn-tōn
Wolf (prairie)	A-la-hö-wöt
Whale	Pa-hat
House cat	Al-hai-ya; whiskers of = Sats-öc
Antlers	Tcap <sup>'</sup>
Claw	Si-kwa-ya
Fur	Tcuc'
Hoof	Stâ-yu
Horn	Tcap <sup>'</sup>
Tail	Ste-lek <sup>'</sup>



## Birds

Bird	Tci-mé-wĩ
Blackbird (red-winged)	Tcâk'
Chaparral cock or Ground Cuckoo	Pu-pu'
Cormorant, or Shag	El-e-kwe-tět-tĩ (type of class of swimmers)
Crow	A-a-wac'
Curlew (long billed)	Ku-yu (included in heron class)
Dove, Turtle	Cu-ku-cuk
Ducks	Ēl-le-le-kwe-tět-te-ě (class name, means birds that swim)
Eagle (white-headed)	Ma-hi-wa'
Goose (white)	Ma-wa-wu'
Goose, Canada	Kwa'
Gull (L.philadelphiae)	A-ni-sâ (Class name, means birds of the sea)
Gull (L.philadelphiae)	Ēn-nĩ-kwe-tět-tĩ
Hawk	Kwite-kwi-ite (A class name including all diurnal birds of prey as hawks, eagles, vultures, fish hawks, crows, etc.)
Hawk (red-tailed)	As-ka-watc' (means a bird that strikes with the left wing)
Hérons	Wha-wha (Class name including long-legged wading birds, herons cranes,
Humming-bird	Yuk-notc'
Jay (blue-crested)	Wo-i-wö-yö'
Meadow or field Lark	Kwi-li'
Owl (great-horned)	Mu-hu



Owls	Cep-ce-wi (Class name)
Owl (burrowing)	Kâ-kâk
Pelican (brown)	He-wi
Plover (killdeer)	Se-ut-si
Raven (Common)	K lö-wö
Snipe	Kâi-kâi-yu (Class name of sandpipers, killdeer)
Swan	Pe-le-pel
Vulture (great Calif.)	Â-nâk
Vulture, Red-headed	Pö-ya-wöt
Woodpecker, Red-shafted	T'si-at ??
Woodpecker, California	Tcu-la-kak

Pediceps occidentalis

Ai-no-tâ-kâk

Feathered tribe

A-la-ka-patc

Colymbus septentrionalis

Yas-yas

Birds that are good to eat including quails, doves,  
Road runner, blackbirds, the sparrows, etc.

= Tci-wi-tci-wi-u-i-a-wi-mo

Beak, or bill

Tc-nâkte

Comb

Eps

Crest

Eps

Feathers

S<sup>c</sup>-kap

Wings

Ka-wa-wa

Claws

Sik-kwai

Egg

Tc-stup

Shell ( of egg)

Stu-wac

Bird's nest

Spot



Fish	Tcâ-tcâ-nôc <sup>e</sup>
Crab	Kâ-lâi-yâ
Mussel	A-la-kuts-um
Salmon	Côh <sup>c</sup>
Trout	Tap <sup>?</sup>

Scales of fish	Skap
----------------	------

Horned lizard or toad	Um-ti-mên-ke-ye-yě <sup>1</sup>
Rattlesnake	Hus-cap <sup>?</sup>
Rattle of snake	Tco-lö-höt
Toad	Kâp-kâp
Tortoise	C ak <sup>?</sup>
Shell (turbo)	Âl-wâ-âi
Ehion	An-tcu-tcuc
Rock borer (Teredo)	Spä-tci-po
Ant	Cu-töl-hël k
Butterfly	A-wi-pâ-no
Flea	Step <sup>?</sup>
Fly	Pau-wa-pau
Maggot	Ak-sku-wa-ha
Mosquito	Kak-cö-kó
Spider	Ai-ya-ka <sup>1</sup>



# Plants

Bud of tree	Spu'
Leaf	Sk ap'
Limb	Spu'
Outside bark	Tsäl'
Inner bark	Tcu-pâc'
Body or trunk	Stö-pök
Stump	(Tci-nak-stam-mi) Stö-pök-i-wao
Wood	Pan'
Brush	Töp-hö
Brushy	Töp-hö-töp-hö
A flower	Spe-e
Forest	Töp-hö
Grass	Tac-ta-ac
Ripe	Tcip-tcöl
Unripe	Mu-nas-tcip-tcöl
Live oak	Ku-yu
White oak	Ta'
Sycamore	K'câ
Willow	Hau'
Elder	Kai-yas'
Tulle	Ka-wi-yös
Chemesal	Stö-pön
Prickly pear	Hö-öc (last syllable not correct)



Vocabulary.

San Luis Rey



From Arroyo de la Cuesta, Idiomas Californias, MS, 1821

Plymko = Luiseno

LENGUA de SAN LUIS REY

See Note 13, p 25.

Sepull 1, Hue 2, Pai 3, Huasa 4, Majar 5

See Note 14, p 25.

[San Luis Rey]	[Spanish]	[English]
Pála	Agua	Water
Tothra	Piedra	Stone
Nupus	Ojo	Eye
Chanpus	Pestaña	Eyelash
Chamkimisi	Cejas	Eyebrows
Nuhuei	Lengua	Tongue
Tela	Idioma, Lengua	Language, Tongue
Neimel	Vieja	Old woman
Najamen	Viejo	Old man
Nuthra	Abuela	Grandmother
Non jacamuis	Tengo hambre	I am hungry
Nopno yale	Yo sé	I know
Nacma	Oye tu	Listen
Nosonca me	Codo	Elbow
Nacmas	Responde tu	Answer
Napno yale netla	Yo sé hablar	I know how to speak
Nanat	Calor	Heat
Nopoas	Hº mayor	Oldest son
Nupet	Hº menor	Youngest son
Nuckees	Hº mayor	Oldest daughter
Nupit	Hº menor	Youngest daughter
Nususaki	Mi esposa	My wife
Nothrona	Mi esposa	My wife



## [San Luis Rey]

## [Spanish]

## [English]

Niaki, ó Niiski

Mi esposo, ó marido

My husband

Necame

Mi hijo

My son

Nuluame

Mi hija

My daughter

Niyoe (a)

Madre

Mother

Nina

Padre

Father

Nupegu

Compañero

Companion

Ano no

Me voy

I am going away

Aliag

Vete

Go away

Acuachin

Ven tu

Come

Ila

Come tu

Eat

Yau

Toma tu

Take

Itac

Frio

Cold

Cuthrs

Lumbre

Light

Cuthral

Lumbre con

Light with

Culaut

Palo

Tree, timber

Culauthral

Palo con

Tree with

Throthra

Piedra

Stone

Throthral

Piedra con

Stone with

Egla

Tierra

Earth

Egtel

Tierra con

Earth with

Calag

Sube tu

Come up

Chag

LLora tu

Weep

Cupnag

Sientate

Be seated

No

Yo

I

Om

Tu

You (singular)



## [San Luis Rey]

## [Spanish]

## [English]

Yacu

Hombre

Man

Smugal

Muger

Woman

Teelag

Canta tu

Sing

Nikum

Enseñame

Teach me

Niitela

Habla me

Speak to me

Paaí

Bebe

Drink

Tou

Mira

Look

Pibat

Tabaco

Tobacco

Huorrag

Baja tu

Come down

Huamp

Ya está

Already it is

Nopno yale netha

Yo sé hablar

I know how to speak

Kuetag

Levantate

Get up

Pito

Ahora

Now

Ip

Despues

Afterward, next

Chue

Mañana

Tomorrow

Eyeths

Ladron

Thief

Melag

Aguarda tu

Wait

Jeelag

Canta tu

Sing

Pohekep

No mas

No more

Tapajap, ó Tapacap

Se acabo

It is finished

Choon

Todo

All

Muyue

Mucho

Much

Huegme

Poco

Little.

Cai

No

No

Ujú

Si

Yes



[San Luis Rey]	[Spanish]	[English]
Nig, ó Nieyag	Dame	Give me
Nin	Pelo	Hair
Huap non ihale	Ya te sé (Ya te conozco	I know you
Temet	Sol	Sun
Moilla	Luna	Moon
Suula	Estrellas	Stars
Achis	Tonto	Stupid
Non po	Yo soy	I am
Anno	Coyote	Coyote
Sohuot	Vibora	Viper
Aan	Asta, ó Cuerno	Antler, or horn
Kijat	Muchacha	Girl
Non ica	Yo digo	I say
Siukis	Perro	Dog
Huothri omni calanthral	Pege le palo <u>con</u>	Hit him <u>with</u> a stick
Samuthri	Zacate, Yerba	Grass, Herb
Michapus om?	De donde eres tu?	Where are you from?
Aluuths (Asi dice los Tulareños)	Cuervo (The Tulareños also say this)	Crow
Junuths	Oso	Bear
Kenis	Ardilla	Squirrel
Huaais	Carne	Meat
Papuit	Tordo, ó Chanate vulgo	Thrush or common blackbird
Pusun	Adentro	Within
Non throhuayac	Estoy enfermo	I am ill
Nehe	Pie	Foot



Note 13 -- San Luis Rey

Estando yo escribiendo se me llegaron dos Neofitos de la Mision de San Luis Rey, y deseando saber que lengua era la suya, si era dificil de escribirse, y que modo de contar tenian, les pregunté (á Tomas y Ricardo, hijos de Nicolas, Cantor antiguo) y con gusto me dijeron, no sé si bien, ó mal, las palabras y expresiones sig<sup>tes</sup> . . a saber:

Note 14 -- San Luis Rey

De aqui no pasaron asegurandome que no tienen mas numeros que 5 Cardenales como se vé. Tambien es pospositivo este Idioma, como luego haré ver. Cong<sup>o</sup> tenemos es como el Huachirron de San Carlos y San Juan Bautista distando tanta. Estos y aquellos cuentan una mano, y su lengua pospositiva.

While I was writing, there came to me two neophytes from San Luis Rey Mission, and wishing to know what their language was, if it was difficult to write and in what way they counted, I asked them (Thomas and Richard, sons of Nicholas, an old singer in the Church) and they willingly told me -- i do not know how well or ill -- the following words and expressions.

They did not go on from here, assuring me that they had no more than the 5 cardinal numbers given. Also this language is postpositive, as I must at once see. Consequently we have it like the Huachirron of San Carlos and San Juan Bautista so far away. They both count one hand and have a postpositive language.



Note 15 -- San Luis Rey

Kijut	Niño	Child
Niu	Cabeza	Head
Numá	Mano	Hand
Cai non yalo	No sé yo, yo no sé	I do not know.

Es mucho el gusto que he tenido en escribir estas cortas palabras, y voces de la lengua de San Luis Rey, donde estuve el año de 1811 de paso, y solo aprendí la voz pála, que significa agua. Este día 20 de Marzo de 1837, en ésta de Santa Ynez, Ricardo, y Juana con Tomas, hermanos todos, me dieron estos terminos, que los halle muy bien ordenados, y las pocas y cortas oraciones, tienen metodo preciso y regla fija, y asi Tecla ni = Hablame -- ni como estos otros de San Luis Obispo, La Purisima y Santa Ynez, á quienes no entiendo, y no encuentro modo, estilo, regla sintaxis, ni orden para unir y atar los conceptos y pensamientos suyos con mios.

I have greatly enjoyed writing these few words and phrases of the language of San Luis Rey, where I was in passing in 1811, but learned only the word pála, which means water. Today, March 20, 1837, in this mission of Santa Ynez, Richard and Juana and Thomas, brothers and sister, gave me these terms, which I found very well ordered, with the few and short parts of speech having a precise method and fixed rule. Thus, Tecla ni speak to me -- not like those others of San Luis Obispo, Purisima and Santa Ynez, which I do not understand and where I do not find manner, style, rule, or syntax, or order, to unite and tie their ideas and thoughts with mine.



Note 15 continued -- San Luis Rey

Apenas en este segunda vuelta que doy, formo idea de este idioma preverbal, exotico y muy raro para mi. Esta lengua de San Luis Rey comienza muchas palabras con n, y no lo extraño, antes bien me confirme en que cada idioma tiene su letra favorita, y su dejito, ó idiotismo propio, que le distingue de todo otro, y ciertas gracias que no pasan de una lengua á otra. Bendito sea para siempre nuestro buen Dios de amor, que aun con la confusion de lenguas (terrible castigo!) así regala al hombre para expresar sus ideas á sus projimos por Nenac orejas, para que sirviendole aqui, todos podamos gozarle en Tupas arriba, en el Cielo. Amen. Tapacap Se Acabe.

5<sup>to</sup> Idioma aqui.

Dia 27 de Marzo 2 de Pascua de Resurreccion ante el P. Jimeno, en esta de Santa Ynez no pude encontrar la particular con, en esta Idioma de

In this second attempt which I am making, I can scarcely form an idea of this preverbal language foreign to me and very rare. In this language of San Luis Rey, many words begin with n, and that is not strange, for I have before confirmed the fact that each language has its own favorite letter, and its own peculiarity or idiom, and certain graces which do not pass from one language to another. Blessed be forever our good God of love, who even in the confusion of languages (terrible punishment!) so ruled that man may express his ideas to his neighbors through Nenac[ ears] so that in serving him here, we may all enjoy him en Tupas [ in Heaven]. Amen. Tapacap It is finished. 5th language here.

March 27, the 2nd day of the Feast of the Resurrection, before Father Jimeno in this mission of Santa Ynez, I could<sup>not</sup> find the



Santa Ynez, por mas preguntas mas claras, que la luz meridiana. Palo se dice Pon. Ahora respondi, como se dice con palo? y el Padre dijo con pon: linda cosa! quien no se reirá de esto?

Rodo despues la conversacion sobre Interpretes y una ga decir que si, y otra que Dios no dé su gracia, y vida y algun dia sabremos de dudas.

Dejo esto apuntado por muy notable antes que nada, ó muy poco escribo de esta Idioma, que me ha molido y calentado la cabeza mas que todo que conozco y no sé.

Dia 28 por la casualidad vinieron la Rai<sup>a</sup> y Andres, casados y me volvieron á hablar de Lengua, despues de bendicir los Stos. y Stas. Escape cruces y Rosarios, comenzamos a vuscar el con, y el en, y el sin &c. y no pude sacar nada en limpio, con claridad, y escribi á Don Joaquin sobre el cuadernito de mis otros apuntitos musicos.

onjunction con in this language of Santa Ynez, by questions clearer than the light of noon. For stick they say pon. Then I responded how do they say 'with stick'? and the Padre answered with pon. A pretty idea! Who would not laugh at that?

He then turned the conversation on interpreters, one saying that he gave life and thanks to God and another not, and that some day we would solve our doubts.

I leave this, noting that what I write of this language is very little better than nothing, and that it has tired and heated my head more than all I know or do not know.

On the 28th by chance came Raimunda and Andrew, married, and they again talked to me of language. After benedictions and rosaries, we began to look for the 'With', 'in' and 'without', etc. but I could find out nothing clearly and I wrote to Don Joaquin on the leaflet with my other musical notes.



Vocabulary.

Santa Ynez

(Alahulapo)



*Dupl*  
SANTA YNEZ VOCABULARY

Name of tribe: A-la-hu-la-po *Dupl* *Carded*

Recorded by Henry W. Henshaw at Santa Ynez, Calif., Sept. 18, 1884.

[Original MS in Henshaw's own handwriting, Bureau.  
Ethnology No. 292]

"The Santa Ynez Indians, some 20 in number live upon a small stream emptying into the S. Ynez and perhaps a mile from its mouth. They are distant about one mile from the town. The land they occupy belongs to the Church being part of a grant. They have no title whatever to the ground but it is understood they will be allowed to remain here till their final extinction which judging from the report of the death rate will not be a long time. There is said to be but one pure blood among them Raphael who is I should judge not much over 55 or 60. He alone has full command over his language tho he assures me that among themselves they use their own dialect and not Spanish which is contrary to the usual belief. Little, however, is known about them by their white neighbors, who utilize their services so far as convenient and for the rest part let them alone. Judging from appearances they eke out but a scanty livelihood. They live in wretched huts and their household furniture is of the scantiest and poorest kind. The houses are built of scantlings and rafters planted in the ground or on a wooden sill and rising to a height of 8 feet; the roof is pitched from the top of these to a ridge pole and thatched with willows. There is usually no floor. This according to Raphael is a modern style of dwelling, their pristine huts being as nearly as I can understand, conical with a smoke hole in the center. They own no stock as a rule. During the week the men are employed about neighboring ranches and return home on Sunday when they usually have a general drunken spree. For they are all, with the exception of



Raphael greatly addicted to the use of liquor. The women may usually be found at home sewing or attending to domestic duties. They do much of the washing of the town, their work being more satisfactory than that of the Chinese. Every family has its little garden where is raised a little corn, water melons, garden stuff and fruit. Doubtless did they choose to apply themselves to labor they might readily raise enough to satisfy their wants but the appearance of the ground under cultivation indicates that the shiftlessness and indolence characteristic of the race when left to their own efforts is even more unstable than usual. They have no capacity to shift for themselves but work well only spasmodically or when under the supervision of the energetic whites. Of their moral condition I have learned little. The women all live with men but the ties between them are, I am told, of the loosest kind. Children appear to be common among them and, so far as appearances go, are healthy. I am told that the mortality among them is, however, very considerable."-- H.W.H.

Names of towns and bands Santa Ynez. All speak same language, tho there were slight dialectical differences.

1. A-kait-sūk. 2. Ka-la-wa-cūk. 3. Tär-kép-si. 4. Mic-ta-pä-wā.
5. Sūk-ta-na-ká-mu. 6. Hu-hu-na-ta. 7. Hu-wa-mürp. [O.K. very clearly written]
8. A-woc-la-ürk.



## 1. Numerals

1. Pa-kās
2. Ic-kâp
3. Ma-sūr
4. Sku-mu
5. Yi-ti-pa-kās
6. Yi-ti-skâp
7. Yi-ti-ma-sūr
8. Ma-la-wūr
9. Spā
10. Tci-yā (rough breathing)
11. Pa-kas-as-chi-ya (Put one and tentogether)
12. Is-kā-mas-tci-ya
13. Mā-sūr-as-tci-yā
14. Skū-mu-as-tci-yā
15. Yi-ti-pa-kās-as-tci-ya
- 16.
20. Is-kā-mas-tci-gā
- 30.-- Ma-sa-hās-tci-āh
40. Sku-mu-pas-tci-ah
- 50.--Yi-ti-pa-hās-pos-tci-āh
60. Yi-ti-skā-mās-tci-āh
70. Yi-ti-ma-sa-hos-tci-āh
80. Ma-lā-has-tci-āh
90. Spas-tic-āh

(After 10 Raphael became mixed and finally gave up the attempt to enumerate. His 11, 12, etc. were the same as his 20, 30, etc.)

First      Mā-lūs-tūr-kūr



## 2. Persons

Man	Úr-hur-i
Woman	Añ-năk
Old man	A-nu-hŭr
Old woman	A'-nak-ca
Young man	Ma-li-er-ki-hu-tei-tei-ki
Young woman	Ma-li-er-ki-hu-ä-năk
Boy	K-tca-i-tei-tei
Girl	Ma-ki-si-hu-a-năk
Infant	Ki-tei'
Twins	Ci-cât
Married man	Ci-cŭrt
Married woman	Ma-si
My father	Kâ-kâ
My father's father	Ma-kâ-kâ-ma-kâ-kâ
My mother	Kith-wath
My son	Ma-kite-stŭr
My daughter	Mak-tca-ï
My elder brother	Mak-per-pi-ha-la-lŭr-yï
A great talker	Sti-pa-pluit
A silent person	Tca-pâ-i-ku
Thief	A-la-ta-kŭl

Name of Santa Ynez Tribe -- A-la-hu-la-po

Tsa-ma-la, name of band to which Rafael belongs, according to Gould and his manuscript

White man Su-lu-la-lu



### 3. Parts of Body

Head	Ok-kwâ	Shoulder	P'kai-nî
Hair	Ma-cuc'	Back	P-mürt
Face	Map-tür	Breast (of woman)	Ma-su-su-a-nah
Forehead	Pic-ci	Belly	Pak-cu
Eye	'P-tür	Arm	Pu'
Eyelash	Pu-its-tuk'	Right arm	P'ka-natc
Eyebrow	Piti-a-nak-kutc-kutc	Left arm	P-ku-u
Eyelid	Peh'-naak	Arm-pits	P'ta-ka-lâts
Earlobe	Pu-tuk	Elbow	Ci-puk
Ear	Ye-lap-pu-tuk ??	Right elbow	Map-ci-puk hap-ku-yu
External opening of ear	Ma-ci-na-nap-tuk	Left elbow	Map-ka-watc-ci-puk
Nose	Pi-nâc	Wrist	Map-pu
Ridge of nose	Ma-së'	Thumb	Ma-pis-wat-ti-sus
Septum	Ma-sax-si	First finger	Skü-ma-si
Cheek	Ma-pa	2nd finger	Ma-ku-ma-si
Beard	Pat-surs	3rd finger	Ma-ca-ta-ku-ma-si
Mouth	Mat-pürk	Small finger	Ma-pi-pi-swa-ti-smut-su
Upper lip	Map-cep'-ce-a-la-pa'	Finger-nail	P'si-wä
Lower "	Map-cep-ce-mi-cup	Knuckle	Pa-ti-net
Tooth	P'sa	Leg	Pur-lür-wur
Tongue	P'le-u	Leg above knee	Pe-ha
Saliva	Päk-tcürk	Knee	Pa-püm
Chin	Pa-ŏäs	Leg below knee	Pür-lür-wür
Neck	Ma-pi-ni	Calf of leg	P'ta-küm
Body	Ma-pa-nür	Ankle	P'ca-



3. Parts of Body (con.)

Ankle-bone	A-la-pa
Sole of foot	Ma-pi-tēp
Heel	Po-sos
Large toe	Ma-pis-wat-sus
2nd toe	Same as fingers
3rd toe	
4th toe	
Toe-nail	
Blood	A-po-lis
Vein or artery	Ma-sa-he-pue-a-ho-lis
Brain	Tko-lu-yu
Bladder	Shā-shait
Heart	Pai-ya-pis
Kidney	Sta-pūr-pa
Liver	Sa-itl
Stomach	Map-kac-kac
Rib	P'hā-lā
Pulse	Pa-tūk
Vertebrae	P'nā-kōk
Skin	Pa <sup>c</sup>
Bone	Se'
Intestines	Cak-su



#### 4. Health, Disease and Physical Condition

Health	Ṣ-tcâ-lit
Sickness	U-pa-tcurs
Pain	Ku-nu-tcŭ-s itch
Headache	Ku-nu-tcus-ma-koh-kwa
Toothache	Ku-nu-tcus-site
A cold	Kâ-hŭ-hâ
Diarrhoea	'K-pi-seh
Rheumatism	Ma-cu-tcāk
A cut	Pa-wa-chur-si
a scar	Ma-sak-ku-tcu-wite
A sick man	Ma-hŭr-yi-yu-pān
A sick woman	ma-ä-nāk-jŭ-pān
A lame man	Ma-hŭr-yi-sāk-sāk-a-nān
A lame woman	Ma-ä-nāk-a-sāk-sāk-a-nān
A lame boy	Ma-tci-tci-a-sāk-sāk-a-nān
A lame girl	Ma-kits-e-ha-ä-nāk
A blind man	Ma-hŭr-yi-Tci-a-ke-hu
A blind woman	Ma-ä-nāk a " " " "
A blind boy	Ma-tci-tci' " " " "
A blind girl	Ma-tci-tci-ha-ä-nāk
A deaf man	Ur-hur-yi-a-loks-tu
A deaf woman	Ma-ä-nāk a " "
A deaf-boy	Ma-tci-tci " " "
A deaf girl	Ma-tci-tci a-ä-nāk



Breath

Pu-kas'-ka-las

Sweat

Pi-sa'-yus

Blood

A-ho'-lis

Urine

A-sa'-lus

Medicine

A-hi'-yep

A medicine man?

Ma-hür-yi a-sa-i-yöp

A medicine woman

Ma-ä-nāk "

Sweat-house

A-pa-yürk

A dream

Pu-te-li-wöh



## 6. Clothing and Ornaments

Cap	Peh'-sũ
Pair of moccasins	Ek-kai-no-mu
Necklace of shells	In-ca-mũs
Paint (black)	Match'-mu
Paint (red)	Ta'-sũr
Barefoot	E-ni-sĩ
Naked	E-ni-si-a-sa-hu-wĩ

## 7. Dwellings (including Fire)

Village	A-pa-nũc	
Doorway	Ma-mi-tũr-pũr	
Smoke-hole	S' Imit-sa-kuts	
Fire-place	Ma-kap	
Fire	Nũr	
Ashes	A-lũs-pa-wat	
Poker	Map-ki-kũx	
Floor	Mi'-shup	
Chimney	Ma-skit-wa-nu-mu-ha-ta	
A stone	Hũrp	
Mortar	A'he-kap	
Irrigating canal	Ma-ci-cpai-yas	
Spring	S'tur	Water ^



### 8. Weapons, Implements and Utensils

Bow of wood	A'h
Bow-string	S'a-pi-lil
Arrow	Yā
Arrow-head of stone	S'ā
Quiver	Ā-lā-tāts
Knife of stone	Wurc
Shield	U-lu-pet
Fish-line	Ma-sis-kūr-nūt-ha-sas-sikl
Pipe, of stone	U-wac
Pipe-stem, of reed	Ma-spāt-u'wac
Cup or dipper	Ah'a-mi-le
Knife	Ūr-wūr
Mortar	A'l-kāp
Pestle	Sā-ti-yēk
Small olla steatite	Su-kūe

### 9. Baskets

Hand seed-basket	P'us <sup>c</sup>
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### 10. Food

Food	La-ma-shu-'t
Meal (of seeds)	I-wa-hoc
Meat	Sā-nūr



### 11 Mortuary, Ceremonial & Religious Terms

Dead body	A'-lāk-sa
Corpse of man	Sa-a-mūe
Corpse of woman	Ma-sa-mūe-a-e-nāk
Corpse of boy	Ma-sa-mūe-ni-wac-a-tci
Grave in the ground	Co-cac

### 13. Amusements

Song	Pah'-petc
Dance	Pah'-pi-kūm



15. Points of Compass. Celestial Bodies. Water, etc.

North	Mi-ci-mut
Northeast	Ma-sis-kul-kla-mu-li-mu
East	A-la-plice
Southeast	Ma-siss-kul-klu-a-la-plice
South	Ma <sup>~</sup> -pu
West	A-la-wa <sup>'</sup>
Southwest	Ma-sis-kue-pla-mu-pu
Northwest	Ma-sis-k <sup>~</sup> ue-kla-a <sup>'</sup> -lu-wa

A cloud	Tu-hul <sup>'</sup>
Sky	A-la-pai <sup>'</sup>
Sun	Kis-si <sup>'</sup>
Moon	A-wa <sup>'</sup> -ya
Full-moon	Ta-hi-y <sup>~</sup> ap
Half-moon	Swä <sup>~</sup> -ni-wate
Swai <sup>'</sup> -a-ni <sup>~</sup>	Crescent-moon

Stars	A-ké <sup>'</sup> -wo
Fog	Smä <sup>^</sup> -mote <sup>'</sup>
Snow, ice	A <sup>?</sup> -tä <sup>^</sup> -ko
Water	A <sup>^</sup> (breathing after it)
Image reflected by water	A-kwis-sue

Wave	Sik-man
Current	Sal-pat
Eddy	Swür <sup>'</sup> -mür-i <sup>'</sup>
Rain-	Stu-hue <sup>'</sup>
Thunder	Sä <sup>^</sup> -k <sup>~</sup> ön
Lightning	Stür
Wind	Sa <sup>'</sup> -ta-kürt <sup>f</sup>



North wind	Me-ü-mül
Northeast wind	Li-ür-ki
East wind	A-la-plic
West wind	A'-la-wa
Northwest wind	Li'-ur-ki
Whirlwind	Sti-pâ-yâ-hôt
The ground	Mi-tcup
Dust	Tcup
Mud	Sma'-tak
Sand	H as
Salt	Te' ip
Rock	H ürp
Stone	"
Eclipse of the sun	S'-pic-cē
Earthquake	So-po-kol
Shower	Stu-hul
Morning Star	Ná-has-tĩr



## 16. Seasons and Periods

A Year	<sup>one</sup> Pa-ka-sa-cup
A moon	A-wa'-i
First half of moon	We'-ni-wac
Second half of moon	Swe'
First quarter of moon	Ka-nu'
Second quarter of moon	Sa-hi'-cyā
Third quarter of moon	Ka-sa-hi-ya
Fourth quarter of moon	Ka-neo-snat'
Day	K'si
Night	Sa-hi'-yi
Dawn	Mā-e-sūr-kūr
Sunrise	Mā-es-kit-wā
Morning	Sūr-kūr
Mid-forenoon	Ma-i-sa-hi-kur
Noon	Snur-hur
Afternoon	Stā'-pit
Sunset	Mā-e-kā-sta-pi
Evening	Su-ta-hi-tu-lu-lu
Midnight	Sli-n'k
Day before yesterday	Ka-stu-pi-ni-yi
Yesterday	Ka-stā-pi
To-day	Kūr-pūr
To-morrow	Wa-sūr-kūr
Day after tomorrow	Wa-sak-ti-hur-kur-ni
Now	Kūr-pūr



20..Colors

Black	Câ-i
Blue	Ma-li-kai-a'-wi
Brown	A-lo-ni-tâp
Green	A-la-ho-lap-ca
Purple	Ma-ku-mo-si-a-ta-sa
Red	Ta-sur
White	A-nôh' (slight breathing sound after last syllable)



### Mammals

Bear, Black	Hus
Deer, Black-tailed Sierra Nevada	Wur
Fox	K-nu
Mouse (house)	Ka-lâ tî
Rabbit	Ku-un't
Skunk or Polecat	Tă-ha-ma
Squirrel (ground)	En-mët
Wolf (prairie, coyote)	Hu-ha-wha

### Birds

Bird	Wits
Brewers Blackbird	tcâ
Bluebird (S.mexicana)	yâ-tî
Bunting (Pipilo crissalis)	Wi-tci
Crow	A
Black Flycatcher (S.mexicana)	A-su-tû-hu
Hawk, Red-tailed	Ku-witch
Jay (chapparral)	tca-i
Meadow or field lark	tci-a-ka-wil-li
Calif. quail	Ta-kak
Song-sparrow	wi-tci
Wren (T.parkmanni)	an-âh-su-ho-ho
Calif. woodpecker	Ma-ko-ti-kok
Geothypis trichas	Hootc-hootc

(All brown birds like this  
are called by this name)



# Animals (con)

Fish

a-li-li-mu

Horned toad

Em-me-ke-ye-ye'

Lizard

Un-na-kök

Battle snake

Hus' tchäh

Snake

A-u-we-se

Toad

Kaup-kaup

Tortoise

Ca'

Ant

i-ya-na-ma

Bee

Ur

Butterfly

Ai-a-tu-lu-jul

Flea

Stap

Fly

A-hon-pēs'

Grasshopper

Tuk

Mosquito

A-hun-pes

Spider

K'tut<sup>c</sup>

Hornet

Ur-hi



Plants

Leaf	Skap <sup>1</sup>
Limb	Spu <sup>1</sup>
Outside bark	Sa <sup>^</sup> tl <sup>c</sup>
Root	Sak <sup>1</sup> -pil <sup>1</sup> -il <sup>1</sup>
Tree	Pa <sup>^</sup>
Wood	Pat <sup>^</sup>
Brush	Na <sup>1</sup>
Flower	Spe-i
Fruit	La <sup>1</sup> -na-ci
Grass	Tcu-wak <sup>1c</sup>
Ripe	Sip-catl <sup>?</sup>
Unripe	I-ni-sip-catl



Santa Inez Chumash*cm*Alliklik Chumash*"Ventura"-1905.-cm*

Ten	Che'-ow	Kah'-ahs-kōm
People	My Mah-koo'	Koo' [also tribe]
Man	Ū-hoo'-e	Ā-tah'-haht
Woman	En'-nōle	Ā'hahm'-noo-ah
Mother	Took'	K'-tā'-tā
Old Man	An-nōk-ŭ	Pah-koo'-was
Old Woman	An-nōk'-chah'	Kan-oo-wow-was
Baby	Che-che	Me'-te-e-ko'-nōp
Head	Huk-kwan'	Ke'-u-wash
Forehead	Ik-se'	Koo-sah' <sup>ch</sup>
Nose	Nah'sh	Nō <sup>ch</sup> s
Chin	Pah-ahs	Hah'-nah-hahm
Mouth	Ūk (or ook)	Sah'
Knee	Ah'-pahm	Is-to'-kon
Bone	Sēh	Tsā'
Heart	I-yah'-pis	Pōsh
Blood	Ā-hó-lis	Ahn'
Hungry	Mūh-hūt	K'taw'-lok
Thirsty	Kōk-sō'-ō	Kpā'-kē
Belt	Te-wah-sah-kus	Ko-lo-ke'
Stone arrowpoint	Soo'-loo-koh	Mah'ks
Mortar (portable)	Al-kahp'	Pā'-yes



Santa Inez ChumashAlliklik Chumash

Pestle	Tsoo-te'-uk	Ts'poo'
<del>P-22</del> Burden basket	{ Tsail'oo-ki Taa'-loo-ki	Hel'-lik'
Baby basket	Swah'	O-te'-nah-e
Choke-mouth bowl	Al-lats-oo'-moo-mũ	'Hēm (big Starge)
Doctor	Ah-lah he'-ups	Ahl'-ahl'-loos-tes'
Ocean	Shah'-men	Se-mo'-wah
Sun	K'soo'	Ish-show'-o
Darkness	Soo-ne-soo'-moo	Smah'-hoo-wũl-ko
Raining	Smo-mo'-e	Sto-ho'-e
Mine	Kahl-hik	No-kok-hin
Bear	Hoos	Hōs
Mountain Lion	[Tookem']	Too-kem'
Bobcat	Ān-nak-poo	Ahl-hī <sup>ch</sup>
Urocyon	K'noo-e	How'
Coyote	How how'	
Skunk	Tā-ham'-mah	Tah-hah'-mah
{ Badger Taxidea	Ah'pools <sup>ch</sup>	Al-loos'-es
Bat	Mah'-kah <sup>hl</sup>	Mah'-kahr
Deer	Wũ'	Wũh
Antelope	Choo'-loo	Too'-moo-natr
C. beecheyi	Em'- <del>mat</del> <sup>mat</sup>	Pis-tōk'



Santa Inez ChumashAlliklik Chumash

Thomomys (Pocket Gopher)	Ōch-wan	Ōch <sup>h</sup> -wan'
{ White-footed Mouse Peromyscus	Ko'-lol	Ko-non
Cottontail		Te-mā-o
Jackrabbit	[mah]	Mah'
Dog		Stě-un
Tail		Ch-tā'-lē
Horns		Ts'-hahp'
Claws		Tsech <sup>h</sup> -wi
Eagle	Slō-o	T'slō'
Bald Eagle	Mah <sup>ch</sup> -he'-wah	_____
Redtail	Kwitch	Koo-ē'tch
Condor	Al-me'-a	
Great Horned Owl	Mo-hoo'	Mō-hō
Barn Owl	Shā'-ō	Shā'-ō
Burrowing Owl	Pook	So-ko-sōk
Crow	Ah'-ă	Ah-ah'-was
Calif. Woodpecker	Poo-lah-kahk'	Pe-vah'-nah'tr
Kingbird	T'chah'-how	Sah-kwe'-nas
Linnet	Hi'-lo-ki'-as	_____
Grasshopper	Took'	Tōk
Cottonwood		Wah'-mat
Jimson-weed		Mah'-neetch
Wild Grapevine		Nah'-trah-kwe-nas



Santa Inez ChumashAlliklik Chumash

Flower

Ah'-sũ

Root

Ah-kah'-vah

Bark

Ah-ko'-tso



Vocabulary : Shasta



Shaste

Sho stitish

Deer in ranchina

{ So kids  
back from river  
from Springfield

Kwe'-kah-ek'-ke

So

Tah-her'-ruh-kene

under water

Mount Deer Creek

X

1/4 - 1/2 mile above on river So

Ko-kwan'-kut'

{ fence cut hay  
water comes now

X

white house

Shuf man

little above bridge

at 2 above

other side of bridge

Wah-kim'-fah

under water

Nah

on " " "

bridge

X

Kwe-chik'-ke-eh'

other side bridge

N side

1/2 above

Wah-kim'-pah

X

white house

~~Wah-kim'-pah~~

So

Kah'-he'-re-ho-tooh

close to river

Herman Spanis

2 m

below Basink

white house

Henry

Spanis

close to

road on river side

So

below house is

Ah'-hak'-hak

1 m below Basink

X





Should be ranchman

As. for - a - haw - wah

Chū-choo-tooh = { Hot spring at  
No village } Besmich

N side River 10 fms

Big rock, can't house

Chah-hah-tooh' in winter

all water of Besmich meadow

Ho-ā-te-took' - (N side 3 mi below  
under water bridge)

Ik'-<sup>ee</sup> ~~kuuk~~ also <sup>N side</sup> some water

Chon-pah<sup>N</sup>-tooh - water over it too



• Kox'-soo'-rah N side  
close to dam  
down road mt

x

• Wah'-ah-yě = Fall Cr where  
English come catch fish  
at mouth Fall Cr

N

x

• Koo'-chis'-chis

N

x

✓ [ So side • It-sah kwah-he  
across for Fall Cr So koo'-rah

• At-tik'-kah-hā-tat-so N side  
where old RR crosses Klanton

Jenny Cr. Mountain N side  
• Koo-kwah-si'-kah

• Kwah'-tah-kah-pahk' about 1 mile  
(perhaps more) below last

N



N. enter (contd)

Throat Camp Co N  
- 2d-doo'-kue (E side <sup>camp</sup> Ch)

- Wahp'-pre-wā'-o { means offhanded  
                                      { can't be

So

• O.kemer: Ker-rasr: mah (= hit him)  
1/2 belan Co f Co (N)

• Kuvu' - sa-bale' kile-stöke (N. side)  
also 1/2 below Cant.

• Koo! mah-hah nah, tōk (N)  
off on next Rogers &

Mouth Bogus So side  
~~Po-gah-ah-ah-ah-ah-ah~~  
 • Po'-gas-koo'-chas-chas on flat  
 Great place. Salmon <sup>lip</sup> come out



N side (contd)

• Kwahr'-ro. took <sup>N</sup> alt  $\frac{1}{2}$  below Bogus

• ~~Kah-i~~ <sup>So</sup> ō'-ta-tā So side  $\frac{1}{2}$  below

• Kwah'-shak So  
mouth Little Bogus Cr.  
~~the lake~~

mouth Willow Cr So  
• Kwah-wah'-ah-sē <sup>on</sup> ~~the~~ <sup>mouth</sup> Kwah  
on Klamath

Flat on So side <sup>Klamath</sup> ~~alt~~ bridge  
on Rd open to Hamlin  
• A'-rahe (So)

N side of mouth Hamlin Cr  
• Ah-wuk'-hak N  
Ah-wuk'-hak



At Hensley on flat (N of Kl)  
• Kwě-hā' pi-rah

• Hahē-nit' on Kl N side  
about 2 mi. below last

On river-flat SE side below  
behind Black Mt  
• ā'chit'-ter-rah'-kah  
1 1/2 - 3 mi above mouth  
Shasta River

W of Shasta River mouth (So. side of plain)  
or flat  
• koo-tah'-kah

• Ah-wi'-mah = Shasta mountain N  
Fish Camp with salmon  
Summer



3 miles below Shasta mouth  
on N side Kl

• Koo-tat'-soo

So side Kl

• Chi'-wah-ho-tok near  
offspring last but little below

Big Humbug on mouth (So Klom)

• Ah-ho-wuh'-kah on flat w of mouth

across on N side Kl <sup>off mouth</sup>  
<sup>Humbug</sup>

• It'-shak' wite wuh'-kah

at Sathville N side

• E-shum'-pe

on N Kl mouth Beaver Cr

• Op'-ee-sooh



Across from Braun Cr. (S. Kl.)  
• Is-she-yam's wint

• Chah-kahk'-tok on so side on  
first 2 below last

• Ko-ho'-wi-look So Klam  
where or comes out  
alt 2 below (Tosin Cr. mine)

• Ah' mah N side Klam (cr. there)  
alt 4 below

• Tah<sup>ch</sup> mah tole N side Kl  
alt 6 above Horse Cr.

• Et'-tah-kah N side  
1 1/2 above Horse Cr.



Horse on mouth N side Kl  
• 24. te wuh'-kah

3 miles Horse on - So Kl.  
• Hahs-ko-wah'-nā

N side Kl - flat  
• He'-kah-tōk map of mouth  
South River

at mouth Scott (So Kl)  
• Kmitah'-ah-kah 24 ft  
9 ft feet fence  
river mouth and

• L'-kah - at Kambing So Kl



[Mah-ho' witeh = Agn Black out]

#  
Kwah-ke' out back of  
Tom's fence (SE of it)

Ap' pah-he- big black out  
w/ Bogus  
S of Tom's house

Kos-chow' w/ little sheep  
out not far E of Tom's

A-se-en'-na-he- out (dim)  
of (N) Tom's

Goose Nest

• Hoo'-roo'-w

• Wi-e'-kah - Shasta Butte

'Sheep Rock - Kwit-shah



junction, Litter + Pip Shasta  
Circles -  
Chi-si'-wah ranchman

• 3 mi E (still on Litter Shasta C)  
Wam off them to atch-ah  
~~peeph~~ Ar-rah'-hah. nah'-chi kah'-che-nah  
~~kwah'-kah-kah~~  
~~hah-to-to-jun-ah-kah~~  
= hot steam to point head  
no wood there

Pip off in Shastabul  
Chah'-kahit <sup>duck, then</sup> lip ranchman

• Close to Edgewood (Litter Mark)  
• Kwas - ro'-ho-took



Gazelle - flat  
right turn

• As'-stah

2 m so As'-tah when  
cr come out, close to

• A-hra<sup>hā</sup>-te-took

• 1/2 m above on cr

• Ahk'-nā-mah

• Lump Gulch (Kamukinille)

• Ar-rah<sup>ch</sup>



at Yuba (in front town)  
Kiwah-te-kwan

Kiwah-nos abt 3m to  
Yuba rd ground

Ah kir-se-kwah Tooh  
name by Toms barn  
A-wah-chi or here

Klam River }  
Ah-te-ta-me }  
Shasta River Ah'-tah<sup>ch</sup> tole



• Willow Cr =  $\varepsilon$ !-cho-hah'-ka

~~Sachia same as ago~~  
2 m above ago

• ~~Willow Cr~~ 1 1/2 above last

• Chah-ha-wah' rachin

ni Yauha (alt 1)

• Hah-nā-pōch

• Chō pahm'nā 4 m Yreha  
old dm lake or pond

• Koo-ter-rāh' kah

alt 1 from last

• Emmi muk'-kah, kah kah pah

Tom horse floor 3 1/2 Yreha



Moffitt ch rachina's  
as-soo-ri' bip ch.

+ 2 miles down

1) O'che-gam-ti

ah<sup>ch</sup> te-doo'-witer-e-nah

2) alet 1 mi farther up

3) ↑

4) se-lā'-kuah-pah up on  
Moffitt ch

• O-chin'-nā-rah'-kah  
on Moffitt above

5) patch-ah-wah'-pah k still above



6) Han's name. tooth at head  
Maffit a (highest <sup>up</sup> valley)

7) ~~dot~~ Ft. Jones ranchman on for Maffit & +  
Kwah. pa'-lah-ee-lah <sup>cott</sup> River

(A. re-en'-me-hē  
place from house run)



Vocabulary : Wintown



[Wintoon]  
stock-om

VOCABULARY OF 180 WORDS.

Joemie & Mylae  
By Maj P. B. Redding, 1852.

1	Man.	Win e Ke	46	Axe, hatchet.	
2	Woman.	Dock e	47	Knife.	Seck a mus
3	Boy.	Pis tet Win e Ke	48	Canoe, boat.	
4	Girl.	" " dock e	49	Shoes.	
5	Infant, child.	Cru tut	50	Pipe.	Sol Cock
6	Father.		51	Tobacco.	Sol
7	Mother.		52	Sky, heaven.	
8	Husband.		53	Sun.	* Tu ku
9	Wife.	Pah co ni	54	Moon.	
10	Son.		55	Star.	
11	Daughter.		56	Day.	Ket To ko
12	Brother.		57	Night.	Chip pee
13	Sister.		58	Light.	
14	Indian; people.	Win toon	59	Darkness.	
15	Head.	* Pock	60	Morning.	Hon nak
16	Hair.	To mi	61	Evening.	To ko Chip pee
17	Face.		62	Spring.	
18	Forehead.		63	Summer.	
19	Ear.		64	Autumn.	
20	Eye.	* Clute	65	Winter.	
21	Nose.		66	Wind.	* Cleg hi
22	Mouth.		67	Thunder.	
23	Tongue.		68	Lightning.	
24	Teeth.	She	69	Rain.	Su hol lo
25	Beard.	Ket chke	70	Snow.	Yo lah
26	Neck.		71	Hail.	Co lah Pock ah
27	Arm.		72	Fire.	Tau
28	Hand.	shim	73	Water.	Morn
29	Fingers.		74	Ice.	
30	Nails.		75	Earth, land.	* Kosh
31	Body.		76	Sea.	
32	Leg.	Mout	77	River.	Mem pun
33	Foot.	mat	78	Lake.	
34	Toes.		79	Valley.	
35	Bone.		80	Hill, mountain.	* Ku tah
36	Heart.	Ched ick	81	Island.	
37	Blood.	Seck	82	Stone.	shun
38	Town, village.	* Keit.	83	Salt.	Welth
39	Chief.	sheke tu	84	Iron.	
40	Warrior.		85	Tree.	
41	Friend.		86	Wood.	Do. che
42	House.		87	Leaf.	
43	Kettle.		88	Bark.	
44	Bow.	Chi ta mus	89	Grass.	Clack us
45	Arrow.	* Nute	90	Pine.	chock

\* Guttural



91	Flesh, meat.	<sup>meat</sup> <sup>to eat</sup> <i>Knop bas</i>
92	Dog.	<i>Shu ket</i>
93	Buffalo.	
94	Bear.	<i>Wi mal</i>
95	Wolf. [Coyote]	<i>Shea it</i>
96	Deer.	<i>Knop</i>
97	Elk.	<i>Cou let</i>
98	Beaver.	<i>Mat tuse</i>
99	Tortoise.	
100	Fly.	
101	Mosquito,	
102	Snake.	<i>clerk clerk</i>
103	Bird.	<i>Chil chil</i>
104	Egg.	<i>x Clume</i>
105	Feathers.	
106	Wings.	
107	Duck.	<i>x Kut kut</i>
108	Pigeon.	
109	Fish.	<i>cheet</i>
110	Salmon.	<i>Mu. rut</i>
111	Sturgeon.	
112	Name.	<i>Et So. nah</i>
113	Affection.	<i>Go o. co ney</i>
114	White.	<i>Ki Ki yah</i>
115	Black.	<i>Chu lu Lah</i>
116	Red.	<i>Tar de</i>
117	Blue.	
118	Yellow.	
119	Green.	
120	Great.	<i>x Cum wa sah</i>
121	Small.	<i>Cou tet</i>
122	Strong.	
123	Young.	
124	Old.	<i>Ki et cha</i>
125	Good.	<i>Chol la be</i>
126	Bad.	<i>chip pah</i>
127	Handsome.	
128	Ugly.	
129	Alive.	
130	Dead.	<i>di ple</i>
131	Cold.	<i>Tem e</i>
132	Warm.	<i>Pel la me</i>
133	I.	<i>ket</i>
133	Thou.	<i>Ma. mi</i>
145	He.	<i>Matt</i>

136	We.	
137	Ye.	
138	They.	
139	This.	<i>it</i>
140	That.	<i>et</i>
141	All.	<i>x Cote</i>
142	Many, much.	<i>Boo. yah</i>
143	Who.	<i>Paw pe</i>
144	Near.	<i>Chaw keen</i>
145	To-day,	<i>Paw. Ju kah</i>
146	Yesterday,	<i>Sen clun us</i>
147	To-morrow,	<i>Hon sat she</i>
148	Yes.	<i>u me nah</i>
149	No.	<i>Et lu bi</i>
150	One,	<i>Ket tet</i>
151	Two,	<i>Pel tem</i>
152	Three,	<i>Pa. noth Lah</i>
153	Four,	<i>clow it</i>
154	Five,	<i>san shem</i>
155	Six.	
156	Seven,	
157	Eight,	
158	Nine,	
159	Ten.	
160	Eleven,	
161	Twelve.	
162	Twenty.	
163	Forty.	
164	One hundred,	
165	Four hundred.	
166	One thousand,	
167	To eat.	<i>Bas</i>
168	To drink.	<i>me ha ni</i>
169	To run.	<i>clise he</i>
170	To dance.	<i>So. nah</i>
171	To sing.	<i>chow. e</i>
172	To sleep.	<i>Ki no</i>
173	To speak.	<i>Lack ah</i>
174	To see.	<i>Win</i>
175	To love. x	<i>Go. o. co. ney</i>
176	To kill.	<i>Pit a ke</i>
177	To sit.	<i>Kint Lah</i>
178	To stand.	
179	To go.	<i>He a Lah</i>
180	To come,	<i>Wey</i>



## VOCABULARY OF 60 WORDS.

1 Man.  
2 Woman.  
3 Father.  
4 Mother.  
5 Son.  
6 Daughter.  
7 Head.  
8 Hair.  
9 Ear.  
10 Eye.  
11 Nose.  
12 Mouth.  
13 Tongue.  
14 Tooth.  
15 Hand.  
16 Fingers.  
17 Feet.  
18 Blood.  
19 House.  
20 Axe.  
21 Knife.  
22 Shoes.  
23 Sky.  
24 Sun.  
25 Moon.  
26 Star.  
27 Day.  
28 Night.  
29 Fire.  
30 Water.

31 Rain.  
32 Snow.  
33 Earth.  
34 River.  
35 Stone.  
36 Tree.  
37 Meat.  
38 Dog.  
39 Beaver.  
40 Bear.  
41 Bird.  
42 Fish.  
43 Great.  
44 Cold.  
45 White.  
46 Black.  
47 Red.  
48 I.  
49 Thou.  
50 He.  
51 One.  
52 Two.  
53 Three.  
54 Four.  
55 Five.  
56 Six.  
57 Seven.  
58 Eight.  
59 Nine.  
60 Ten.



# VOCABULARY OF 60 WORDS.

31 Rain  
 32 Snow  
 33 Wind  
 34 River  
 35 Stone  
 36 Tree  
 37 Moon  
 38 Day  
 39 Evening  
 40 Road  
 41 Bird  
 42 Fish  
 43 Flower  
 44 Child  
 45 Village  
 46 Field  
 47 Leaf  
 48 Sun  
 49 Cloud  
 50 Sea  
 51 Star  
 52 Fire  
 53 Mountain

1 Man  
 2 Woman  
 3 Father  
 4 Mother  
 5 Son  
 6 Daughter  
 7 Head  
 8 Hair  
 9 Ear  
 10 Eye  
 11 Nose  
 12 Mouth  
 13 Tongue  
 14 Tooth  
 15 Hand  
 16 Finger  
 17 Foot  
 18 Blood  
 19 House  
 20 Tree  
 21 Rain  
 22 Snow  
 23 Wind  
 24 Sun  
 25 Moon  
 26 Day  
 27 Night  
 28 Road  
 29 Bird  
 30 Fish

- Memo - Let a represent the sound of a in father  
 " e represent the sound of the English a - as in ape or  
 like the French or Spanish e  
 " i - represent the sound of the English e or Spanish i  
 " o - its sound as in English  
 " u - like double o. - oo. - or the French ou  
 " y - ~~represent with ai~~ as in English

Strong aspirates - gutturals - nasals, or other peculiarities, note  
 at the bottom - After common phrases, to show the combi-  
 nations of words is desirable.

( J. B. Bartlett to Maj Redding )



91	Flesh, meat.	Nope	Nop
92	Dog.	Hu-u	Chu-coot
93	Buffalo.		
94	Bear.	Chu-coot	Wc. mal
95	Wolf. [Coyote]	Su-du	She-d-et
96	Deer.	She-ar	Knop
97	Elk.	So-wat-ter	Cou-let
98	Beaver.		Mat-tulle
99	Tortoise.		
100	Fly.	Hu-mo-ta	
101	Mosquito,		Ait
102	Snake.		Tuk-tuk cleck
103	Bird.		Chit-chit
104	Egg.	Pue-pue	Clo-o-o
105	Feathers.	Po-te	Pit
106	Wings.	Larn	Ta-uh
107	Duck.	Lo-pa-tu	Kat-kut
108	Pigeon.	ri	Lack
109	Fish.	Teal	Cheet
110	Salmon.	Hool	Noot
111	Sturgeon.		
112	Name.		Et, Jonah
113	Affection.		Yo-o-co-nay
114	White.	Chum	Ki-e
115	Black.	Te-looc	Chu-lu-lah
116	Red.	War-ruc	Ta-re
117	Blue.		Chu-lu-li
118	Yellow.		Ship-o-ke
119	Green.		Tchi-o-ke
120	Great.		Lom-mor
121	Small.		Pish-tet
122	Strong.		El-kel-ic
123	Young.		
124	Old.		Po-a-chatet
125	Good.	ly-ok, mytusa	Chal-er Chal-omer
126	Bad.		Chip-r
127	Handsome.		Lom-mus-su
128	Ugly.		
129	Alive.		
130	Dead.	Loom	Deplak
131	Cold.	perar	Tem-ic
132	Warm.	pe-lassar	Hu-ti
133	I.		Net,
133	Thou.		near
145	He.		Me
	Where.		Mat
	evil spirit		Ka-hi

God, or good spirit  
Medicine - Mezma

To bring  
To swim  
To make or do  
To know  
To steal

136	We.		Chinower
137	Ye.		Zu-le
138	They.		Ac-tim-i
139	This.		Tippany
140	That.	Pa Es-py	Chin-er
141	All.		Et
142	Many, much.		Pa Et
143	Who.		Com-te, Cote
144	Near.		Boy-ar
145	To-day.		Pa-w-pe
146	Yesterday.		Chaw-keen
147	To-morrow.	Bih-ner	Por-Turkah
148	Yes.	O	Sen-clor-noos
149	No.	Shoh-	Hon-sah-tak
150	One.	E-ta-ter	A-o
151	Two.	Pun-pa-ter	Et-u-
152	Three.	Po-no-ster	Ket-tet
153	Four.	E-mu-ster	Par-let
154	Five.	Et-i-sent	Pan ol-ter
155	Six.	Ser-pit-ter	E-mu-ster Klar-wit
156	Seven.	Ser-pit-a-ter	Et-i-sent Charn-tchem
157	Eight.	Par-nem-ster	Ser-pit-a-ter
158	Nine.	Par-nem-e-ta-ter	Par-nem-ster
159	Ten.	Par-m-per-simp-ter	Par-nem-e-ta-ter
160	Eleven.	Numer-ta-ter	Par-m-per-simp-ter
161	Twelve.	Pan-tum-e-ta-ter	Yoka-lis
162	Twenty.	Et-a-ki	
163	Forty.	Pan-poti.	
164	One hundred.	Et-e-simp-ty	
165	Four hundred.		
166	One thousand.	No word	
167	To eat.	Bar.	Char-char
168	To drink.	Mim-u-lu	Meh-e-mur
169	To run.	We-te-lu	We-te-le
170	To dance.	Ton-oh	Chol-ook
171	To sing.	Mu-he	Char-we
172	To sleep.	Carner	Khe-nash
173	To speak.		Lack-a
174	To see.	Kli-a	Te-kush
175	To love.		Yo-o-co-nay
176	To kill.	Lim-oh	De-plak
177	To sit.	Hum	De-plak
178	To stand.	Hum Pechi	Et-he-ker
179	To go.	Nar-rar	Hi-le
180	To come.	Ver-i-ty	Wa-ar-we

gold  
silver  
copper  
peace  
music



VOCABULARY OF 180 WORDS.

*The Colusa*  
*(contributed by)*  
*Frank Spalding*

Co-lusa  
Tribe

(Noe-ma &  
My-lac-ken  
By H. B. B.)

1	Man.	We-ter	Win-ucki	46	Axe, hatchet.	Che-har-mis
2	Woman.	Carber	Darke	47	Knife.	Tar-komis
3	Boy.	Selbeter	Kleye	48	Canoe, boat.	Tar-moosh
4	Girl.	Ibli	We-e-pieu-it	49	Shoes.	Tar-moosh
5	Infant, child.	Iblue	Crus-tit	50	Pipe.	Ho-lah
6	Father.	Ar-pa-chu	Puk-e-ta-han	51	Tobacco.	Lol
7	Mother.	Nen	Puk-e-na-han	52	Sky, heaven.	Kar, Tel-lum
8	Husband.		Puk-e-we	53	Sun.	Pellar Sun
9	Wife.		Puk e pioc-an	54	Moon.	Toko
10	Son.		Toh-lok-he	55	Star.	Chian-atch
11	Daughter.		Dic-e-tet	56	Day.	Chayook
12	Brother.	Lar-barchu	Pam-e-sok	57	Night.	Ho-to-en-hin
13	Sister.	Clarn-chu	Nith-i-che	58	Light.	che-pe
14	Indian; people.	Par-tim	Wen-toon	59	Darkness.	Til-lal
15	Head.	Klu-be	Pokk	60	Morning.	Hou-sa-tah
16	Hair.	Uinar	To-maye	61	Evening.	Nim-tith-lah
17	Face.	Tu	Kar-bar	62	Spring.	Lien-lah
18	Forehead.	Sin	Ta-e	63	Summer.	Al-tap-u-ma-kin
19	Ear.	Mart	Mart-tt	64	Autumn.	Flower-time
20	Eye.	Sus	Chu-yoot	65	Winter.	Pam-pel-ekin
21	Nose.	Chirik	Shor-no	66	Wind.	Pom-chime-kin
22	Mouth.	lohl	lohl	67	Thunder.	Harvest-time
23	Tongue.	Tar-hul	Sha-Tak-ul	68	Lightning.	
24	Teeth.	See	She	69	Rain.	Li-hol-lo
25	Beard.	Sa-up-sip	Ki cher-ki	70	Snow.	Tolah
26	Neck.	Tu-hu-tu-hu	Duhtl	71	Hail.	Khil
27	Arm.		Shan-lush	72	Fire.	Kick-ah
28	Hand.	Sem	Shem	73	Water.	Por
29	Fingers.	Lo-lo-ke	Shem-ost	74	Ice.	Mem
30	Nails.	Chi	Koe	75	Earth, land.	Puck-oh
31	Body.	Chinik	Chalth	76	Sea.	Kosk
32	Leg.	Ye-rer	Koh-le, Mout	77	River.	
33	Foot.	mi	Me-oot	78	Lake.	lapi
34	Toes.	same as finger	Ye-tick	79	Valley.	Hape
35	Bone.	Quar-chu-ke	Park	80	Hill, mountain.	Pu-uke
36	Heart.		Ku-dihth	81	Island.	Ob-tah-pah
37	Blood.	Sark	Shark	82	Stone.	Shon
38	Town, village.	See-e	Kel	83	Salt.	Treht
39	Chief.	Shac-tu	Win, Shactu	84	Iron.	
40	Warrior.		Kil-lip-man	85	Tree.	Me
41	Friend.		Yu-kin	86	Wood.	Du-che
42	House.	Ker-we	Kikel	87	Leaf.	Dal-las
43	Kettle.	Harru	Sat-tu	88	Bark.	Lo-ne
44	Bow.	Nun	Chit-ar-mis	89	Grass.	Clac-us
45	Arrow.	Ni-ko	Nort	90	Pine.	Chuk-ko
	Quiver		Part-limet		Here	Pi
	Net		Koy-o		Yonder	Numpy
	To be, am, is &c		Et		Soup	Chu-pus
	& Gutteral				Rope	Chow
	Hou				Bread	Kahi
					Where	



Additional Colosse words

N	pue-il	} Points of Compass
S	Mon-oil	
E	No-mel	
W	No-arre	

Bread Top-ar

Eye brows - Sinche car

Larry - To weno

Acorns - Eee

To swim - Tule

Soup - E-wit

Antelope - lar

Elk - Su wattu

Adams apple - Peramen

Needle - tupe

~~Thread~~ tippl culle

To sow - hurn

- Spell - Sum-mer-Sumer

meat - nope

beef - par-ker

beads how-wul

Squirrel tu-shu-

I don't know O-cher-bo

To drop Tal-lar-sen-

Rain bow Shoc tor in

Cap Tar-che.

Coyote Se-du

Dog Hie-pu

long U-e

Up O-lal

Down chin

By and by Tot-o-bo



Where are you going - Kik he saw me

Bread. Chow } Rope - Check  
Soup Chu pus To Kimo Tu le

Stop, and sleep here. } To W. pu Kimo  
and tomorrow morning go, how Satuk hi ah

[Wintoon]

1852



Upper Sacramento  
boundaries of tribe speaking this  
language

Sketched by Maj P B. Reaching

1852







[Wintoon]

[Wintoon] By May Redding

To go. Zander. Turn to the ah

I come here Pi my

*Is go quickly these the ah*

To Sister                      Mother then my

To Wash                      Go by

Li work oc the me

You are a fool                      me eh Cho to ko

So he suck Roy ah

One top Pen tea ti

So ride a horse      Shu k'ik pen t'ah la

Now I am talking for } Tell the two jah Leekah  
your good on benefit. Mei Cho La bi

Join your on benefit! Me cho la bi

You Come Tomorrow Morning } how sat you. The way at  
early and work for me } hon - in oct the mi  
  wh well

early and work for me? Now - it's on the mi

uh Zell



Coluse (= Pah'tin = Ko-roo)

Noemuc  
Wylacker  
Tehama

Wintoon

Vocab.

map by Major Reading -

Vocab. by Major P.B. Redding - 1852.

Ms map Sacramento Valley By Major P.B. Redding 1852



Vocabulary Yokut



Templea Mt. West of all wonderful  
painted rocks

---

On Carrizo Plain - Painted Rocks -

---

Lah-lê-tah Ranch - Lots of mortars, pestles, beads, etc.

---

[Yokuts]



In the languages & dialects of the  
several Yakut tribes, Tulare Lake  
is invariably called Tä-che or Tah-che,  
and the Tulare-Bakersfield Plain, Pal-too.



## Lobelia emetic used by the Tejon Indians.

J. V. Rosemyer of Tejon tells me that the Indians in that region make a potent emetic of the leaves of a white-flowered species of Lobelia which is common on the Kern plain in spring.

It is called Saw-koon or So-koon in Tin'-lin-ne.

The leaves are carefully dried + then pulverized + made into a hard mass which to the naked eye looks like a hard root. [He gave me a piece of it.]

Some of it is scraped off with a knife + snuffed up the nose as a remedy for acute cold in the head.

But its standard use is as an emetic. Some is whittled off the cake + put into hot water to make a strong tea. The fingers are dipped into this + put back into the mouth several times, until vomiting occurs.

In the old days, Rosemyer says, it was common after a hearty evening meal to see a group of men sitting around their fire, ~~until~~ uncomfortable from sweating, + sucking their Lobelia-dipped fingers until relieved.

Tejon. Nov. 10, 1905. ~~com~~



# **ADDENDUM**

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## **SERIES 3: WRITINGS OF MERRIAM ON INDIANS**

**Subseries 1: Manuscripts of Articles**



"Bravery of a California Indian Woman in a Night Attack on Screaming Mountain Lions"

Typescript. n.d.

Writing of C. Hart Merriam  
Manuscripts of Articles



BRAVERY OF A CALIFORNIA INDIAN WOMAN  
IN A NIGHT ATTACK ON SCREAMING MOUNTAIN LIONS

Elsie Luckie, a Nor'relmuk Indian woman of Hay Fork in northern California, has been for years employed, during the dry summer season, by the Government Forest Service as Fire Lookout on Bally Mountain -- a lofty and remote station, accessible only by trail, overlooking the extensive forests of that part of the State.

One night, apparently in October, 1923, when asleep in her lonely cabin on the mountain top, she was suddenly awakened by what she describes as a "most unearthly noise, as if a dozen demons were on the roof, each trying to outdo the other in fiendish screams."

Instead of barricading the door, she seized her 30-30 rifle and flashlight and stepped far enough outside to gain a view of the roof, where she saw two big cougars. Dropping quietly to the ground and lying on her back, while keeping the light on the animals without for an instant allowing it to wander, she was able by raising her knees, to manipulate her rifle. She fired twice in rapid succession, killing the first beast outright and mortally wounding the second, which fell back, crashing into the brush on the far side of the cabin.

Going out early next morning she found both animals dead-- one shot through the chest, and the other through the head.

*C. Hart Merriam*



"Common Sense in Indian Words"



Am. Anthropol., Vol. 7, No. 2, April 1894

COMMON SENSE IN INDIAN WORDS

M. de Lacaze-Duthiers, president of the French Academy of Sciences, in a paper <sup>quoted</sup> ~~published~~ in the American Anthropologist, April 1894 (Vol. 7, No. 2, p. 217) expresses his views on the subject in the following words:

"I hold to the retention of phoneticism in the sciences, preserving the orthography and the conventional signs of the etymologies, leaving, then, to live in peace the ph and the y, the ch and the th, which render us the greatest service, but leaving also to be eradicated all these peculiarly strange orthographies which have no reason of being and that an inexplicable practice has perpetuated without knowing why.

"In a word, let us preserve a scientific orthography reasonable and useful".



5. In writing Indian words I employ a system of simple English phonetics which anyone can read. This is a radical departure, most of the published vocabularies being recorded in a complicated and intricate system of symbols which requires long study to master and is utterly unintelligible to ordinary educated English speaking people. - *can*



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"Difficulties of Vocabulary Work"

Carbon Typescript

C. Hart Merriam

Papers

BANC MSS

82/127C

80/18C



Published in  
National History

## DIFFICULTIES OF VOCABULARY WORK

By C. Hart Merriam

The task of collecting and verifying Indian vocabularies, sentences, and texts has many attractions, many surprises, and many disappointments. Nothing would seem easier than the setting down of words and sentences obtained from an Indian in response to such simple questions as: "What do you call a Black Bear?" "How do you say 'He killed a Bear'; 'A Bear killed him'", and so on. But when one comes to check up his results by other Indians of the same tribe he discovers undreamed of possibilities. When for instance he finds that the expression recorded for get up means "it's morning", that the name received for a particular basket means "dirty old thing", that the word recorded for black bear is blackberry, the word for hungry, "I guess I'll eat", and others equally startling, he is reluctantly forced to conclude that words and sentences obtained from Indians do not always mean what they seem.

In the case of words that are the names of definite objects -- as fire, water, sun, rain, snow, bear, coyote, eagle, and so on --



Difficulties of  
Vocabulary Work

the work is simple and errors rarely occur, but in other cases seemingly similar, one must be on his guard. Thus in many languages the word given for the particular river or mountain near which the Indian resides is not its specific name but the general term used in a specific sense -- meaning the river, or the mountain, it being the one uppermost in the speaker's mind. The same is true of the tribal name, for in California the word given in reply to the question, "What is the name of your tribe", is in many instances the word for people -- meaning the people. Thus the commonly accepted 'tribal names' Mewuk, Midu, Nissenan, Patwin, Win, Wintoon, Yahnah, and Yokots are in each case -- in the language of the tribe speaking -- merely the word for people, meaning the people = our people.

Words expressing condition -- as sick, well, kind, unkind, happy, lonesome, and a multitude of others -- are particularly dangerous, as the answers are likely to be sentences instead of single words.

Indians, like ourselves, often have several words for the same



object or idea. It is important therefore to ask for additional words of the same meaning, otherwise in comparing vocabularies from two or more Indians of the same tribe, one may be misled by different words to suspect the existence of another dialect.

It appears therefore that however honest, truthful, and well-meaning an informant may be, a vocabulary -- and still more emphatically a collection of sentences and texts -- should be looked upon with suspicion until verified by other Indians speaking the same language. If this is impossible, as happens when the informant is the only survivor of his tribe, it is well worth while to go over the ground with the same person a second time, after a lapse of months or years. In this way, many errors are corrected.

In the course of work of this kind one has many interesting, many curious, and some exasperating experiences. Some Indians are naturally suspicious and avoid giving direct answers. Others feel that you would not ask directly and boldly for the answer you really want, but that your question should be taken as suggestive; so after



due consideration you are given an answer which the Indian's imagination pictures as comprising the desired information -- howsoever wide it may be from the word or expression you are seeking. Hence it is not to be wondered at that the reading of a vocabulary or text to another person of the same tribe nearly always results in startling discoveries.

*Published in Natural History*



"The Em-tim-bitch, A Shoshonean Tribe"



Pull. AA 32, 1930

Copy sent Louis  
March 25, 1930

THE EM'-TIM'-BITCH, A SHOSHONEAN TRIBE

C. Hart Merriam

The Em'-tim'-bitch have been known by name for upwards of three-quarters of a century. Members of the tribe were among the signers of the treaty executed at Camp Belt on Kings River by the Government Commissioner, G. W. Barbour, on May 13, 1851. During the next five or six years the tribe was visited by W. M. Ryer, Major H. W. Wessells, and General E. F. Beale. But until 1904, so far as I have been able to learn, it was not referred to any linguistic stock.

In 1903, when working with Indians in the Kings River region on the west slope of the Sierra, I found members of two tribes--Em'-tim'-bitch and Wik-tchum'-ne--living near the place called Dunlap, in Mill Creek Valley, Fresno County. They told me that the valley belonged to the Em'-tim'-bitch (Monache-Piute of Shoshonean stock) and that the Wik-tchum'-ne (Yokut stock) were intruders from Lemon Cove, a few miles above Visalia. Vocabularies of both were obtained.



In an article entitled 'Distribution of Indian Tribes in the Southern Sierra and Adjacent Parts of the San Joaquin Valley, California,' published in Science of June 17, 1904 (pp 912-917), I correctly enumerated the Em-tim-bitch among the Piute tribes of the west slope of the Sierra.

Three years later Kroeber published an important paper entitled 'The Shoshonean Dialects of California,' <sup>1/</sup> in which he gave a useful comparative table of vocabularies of nineteen tribes (pp.71-89). <sup>One of</sup> ~~Among~~ these is the Em-tim-bitch (written by him 'Endimbich')--but the author is silent as to where or by whom it was obtained. This vocabulary, except for easily adjustable differences in alphabet and a few discrepancies, agrees with mine and belongs unmistakably with the Owens Valley or Monache series of so-called 'Piute' tribes.

But on the last page of Kroeber's paper a most unfortunate footnote is added. It reads: "Since the first portion of this paper was printed, Mr. S. A. Barrett has been among the Endimbich, whom he finds to inhabit the territory accredited to 1 Univ. of California Publications, Am.Arch. and Eth., Vol.4, No.3, Feb. 1907.



them on page 120, but to be Yokuts, not Shoshonean Mono." (p.165)

In this statement Barrett was misled by his informant, an old man called both 'Tanner Dick' and 'Big Dick'. His Indian name is Al-al'-chă. He is gifted with a sense of humor and, when asked by me in 1903 to count ten, repeated the well-known Yokut numerals as spoken by his Wikitchumne neighbors, namely: Yet, Pong'-oi, So'-a-fin, Hat'-po-noi, Yit'-ching-it, and so on, but with an unmistakable 'Piute' accent. I complimented him on his knowledge of a foreign language but added that I would be obliged for the words in his own tongue, whereupon he smiled and promptly gave me: Soo'-mă', Wah-hi', Pah'-he, Waht'-skwe, Mi'-ne-ge, Nah'-vi-he, Tah'-tsoo-e, Wah'-soo-e, Kwan'-nek-ke, Să'-wan-noi.

I then obtained from him in Em'-tim'-bitch, his own language, a fairly good vocabulary, which I later checked by a woman, and still later by another man, of the same tribe. There is, therefore, no question whatever as to the relationship of the Em'-tim'-bitch. In fact, the name itself, to anyone acquainted with



'Piute' dialects, is unmistakable.✓

The melancholy result of the well-intentioned footnote above quoted is that for ~~more than~~ twenty-three years various California anthropologists have complacently accepted the misidentification of the tribe, thereby referring it to the Yokut instead of the Shoshonean stock.

The Em-tim-bitch is one of the series of Monache-Piute Tribes--tribes derived from the Monache-Piute of Owens Valley--which in the long ago filtered through some of the high passes of the Sierra and established themselves in canyons and small valleys on the west slope. <sup>Pōsh-ge'-shah, Kōkō-he'bah,</sup> These tribes from the north southward <sup>(Kwe'-tah, Too-hook'-mutch (including</sup> are: Nim, <sup>(Hōl-ko-mah, and To-win-chō-bā)</sup>, Ke'-ko-he-bā, Wo'-pon-nutch <sup>(Hōo-doo-ge'-dah</sup> (or Wo-pung'-witch), Em-tim-bitch, Wuk-sā-che, <sup>and</sup> Pot'-wish-ah.

✓ Kroeber himself evidently had some qualms, for he seems to straddle the fence. On page 480 of his valuable 'Hdbk. Inds. Calif.' he remarks that the Entimbich "have also sometimes been classed as Monos; but a vocabulary of their dialect establishes them as Yokuts." However, on p. 585 of the same volume he admits that "there is some confusion whether they are Yokuts or Mono." And by 'Mono' he means one of a group of related tribes of the Monache-Piute series.

A few years ago Martha Louise Baker in a newspaper article mentioned the 'En-dim-bitz', 'Wo-po-noich', and 'Wuk-sā-chi' and correctly placed them as "branches of the Piute tribe"--Fresno Republican, Dec. 14, 1924.



Mill Creek Valley, the home of the Em'-tim'-bitch tribe, is a narrow tortuous and picturesque valley, hemmed in by lofty oak-forested mountains among which several grassy baldish knobs rise well above the trees. The highest mountains are on the northeast where the southern continuation of the lofty Pine Ridge, clothed along its summit with ponderosa pines and sequoias, cuts off from sight the still higher mountains beyond.

There is no white settlement in the valley, Dunlap, in the upper part, being merely the name of a ranch postoffice.

At the time of my first visit, during the latter half of October 1903, the Indians were gathering acorns and had already collected large quantities. All day every day the older women were out getting them. The nuts were carried home in gunnysacks that rested on the back and were held in place by the usual flat band of milkweed fiber (called tew-hahp) which passes over the front of the head and is fastened to the corners of the sack.



The acorns were of three species--the black oak, Quercus californicus; the blue or foothills oak, Q. douglasi; and the large valley oak, Q. lobata. The blue and valley oaks are abundant but the favorite species, the black oak, does not reach down into the valley, so the Indians must go up the slopes for its acorns. The first mush of the season was already cooking and all the women had looped sticks for stirring the hot stones that kept it boiling in the baskets.

One day about two miles above Dunlap I met an old man and a woman gathering acorns. The woman was large and strong, well built though rather fat, and vigorous for her age, with a big head and plenty of character and determination--evidently a person of intelligence and force. She had much to say and said it rapidly and with emphasis, but I didn't understand enough of her language to know what she was talking about. I was told that she had two husbands, and that it is not unusual for an Em'-tim'-bitch woman to take a second husband when her man



grows old.

The Em'-tim'-bitch said that in former times they had several large villages scattered up and down the valley, each containing a hundred to a hundred and fifty people. The largest was near the spot where the Dunlap postoffice stood in 1903. A division or subtribe was called Tim-katch.

At the time of my first visit the Indians, except one family, were Em'-tim'-bitch. The head man or leader was Al-al'-cha, commonly called 'Big Dick' or 'Tanner Dick'. The single non-Em'-tim'-bitch family consisted of Jim Tippeno and wife, his children and mother. They were Wik-tchum'-ne and had come from Lemon Cove on Kaweah River.

Many of the Em'-tim'-bitch owned their own land, much of which was fenced. They were living in rough board houses, owned some cattle and horses, and were much annoyed by white men who pastured stock on their land.

About the end of October 1919 a full blood Em'-tim'-bitch woman died. She was said to be about eighty years old and went



by the name of Nancy Jane Jack. The other Indians laid her body on the floor and covered it with a white cloth. The women came, with their hair hanging down their backs according to tribal custom, and standing around the body, began the Death Wail-- which was kept up for hours. In former times the death-cry-dance lasted all night, and while the body was being carried around the grave every member of the tribe had to jump over it. This was believed to keep them from dying for a long time.

The men made a coffin of rough lumber and into it put the body, wrapped in quilts, and also her own clothes.

The burying ground had been used so long "that it was hard to dig into the soft earth without digging up a body".

--Fresno Republican, Nov. 9, 1919.



## REFERENCES AND SYNONYMY

Em-tim-bitch (or Em-tim-pitch) Merriam, Dist. Ind. Tribes in So. Sierra, Science NS 19: 916, June 17, 1904.

Enatbicha plural of Endimbich (Kroeber), which see.

Endembich see Endimbich (Kroeber)

Endimbich Kroeber, Shoshonean Dialects of Calif., 68,120; also note at bottom 165 [erroneous reference of tribe to Yokut stock]; also vocab. 71-89, 1907. (Written also Intimpich Ibid.68; Indimbich, Entimbich, Endembich, plural Enatbicha, Ibid.120).

En-dim-bitz Martha Louise Baker, Fresno Republican, Dec.14, 1924.

En Tennysich Gen. E.F.Beale (letter to Gov.J.Neely Johnson, July 12, 1856), San Francisco Herald, July 13, 1856; also Bonsal's 'Edward Fitzgerald Beale', 193, 1912.

Entimbich see Endimbich (Kroeber)

Eu-tem-pe-che's Major H.W.Wessells, House Ex.Doc.76, 34th Cong., 3d Sess., 32, 1857 (Typog. error for En-tem-pe-che).

Indimbich see Endimbich (Kroeber)

In-tem-peach-es W.M.Ryer, Senate Ex.Doc. 61, 32d Cong., 1st Sess., 22, 1852.

Intempeachus Calif. Chronicle, Dec.20, 1853 (after San Joaquin Republican).

Intimbich Hdbk. Am. Inds., Pt.1, 611, 1907.

In-tim-peach Senate Reprint '18 Calif.Treaties', (1852), 3, 10, 1905  
Written Intimpeaches Ibid., 12).

Intimpeach C.C.Royce, 18th Ann.Rept.Bur.Eth.for 1896-97, Pt.2, 955, 1899 [publ.1901].

Intimpeaches 18 Calif.Treaties (1852). Senate Reprint, 3, 10, 1905.

In-tim-peches G.W.Barbour, Senate Ex.Doc.4, Special Sess., 254, 1853.

Intimpich see Endimbich (Kroeber)

Tenisichs A.S.Taylor, Calif.Farmer, June 8, 1860 (after Beale 1856); Bancroft, Native Races, 1: 456, 1874 (after Taylor).

Ytimpabiches Hdbk.Am.Inds., Pt.1, 611, 1907 (after Dominguez & Escalante (1776), Doc.Hist.Mex.2d S., 1: 537, 1854. [Erroneously included under Intimbich in Hdbk].



"Fieldwork among the Mono Pintos" and notes

Manuscript files

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## FIELDWORK AMONG THE MONO PIUTES

Ed [ Several brief descriptions written between 1900 and 1903 are unedited journal accounts of visits to the Mono Piutes, now usually known as Owens Valley Paiute (Ed.). ]

August 31, 1900. On the sagebrush mesa by a stream (branch of Mill Creek) a little north of the west end of Mono lake we came upon an encampment of Mono Piute Indians. They had two large circular brush enclosures, each about twenty feet in diameter, for temporary use, and plenty of horses. We had the good luck to find two of the women preparing acorn meal mush. They are just returning from a trip across the Sierra where they have been gathering acorns. They had dug a large shallow depression in the ground, circular in outline and about 5 feet in diameter by 10 inches deep. Over this basin-like depression they spread two cloths--a coarse cloth first, and on top of it a sort of cheese cloth. They then put on this cloth a half bushel of acorn meal which they had already ground very fine by pounding on stones. They next filled the hollow with water and worked the acorn meal into it with their fingers until it resembled thin mush. While thus engaged the water filtered slowly out through the cloths and into the ground, leaving the wet meal. This the women gathered up in their hands, scraping it up with the outer sides of their hands and making it in rolls and piles.

They had a small fire full of stones heating--the stones 4-8 inches in diameter. They then took a basket about 2 feet in diameter



and filled it  $3/4$  full of water and with two sticks picked out several (4 I believe) of the rather large hot stones and dropped them in the basket of water. They put a couple of handfuls of the acorn meal into this water and almost immediately the water began to boil and the mush to thicken.

One of the women stirred it mildly with a stick while thickening, and at intervals while cooking. The hot stones were left in about 20 minutes and during the whole time the stuff boiled like hot porridge, throwing up multitudes of little volcanoes and sputtering as if on a hot stove. When done, one of the women filled 2 small baskets with cold water and the other women took two of the hot stones out with a stick and dropped them, one in each basket of cold water. The other woman quickly washed off the adhering mush--doing so with great dexterity before the water got too hot--and then tossed the stones back into the fire. This was repeated with the two remaining stones. The object was to save the mush which stuck to the stones. When this was done the mush water in the small baskets was poured into the large mush basket in which the mush was now very thick. It was then stirred again and the whole promptly attained the proper consistency and the job was finished. The process is essentially the same as among the Mewuk, Hoopa and other Indians.

September 1, 1900. There are 2 Piute camps here at Farringtons. Most of their huts are of straw and dome-shaped, with a low entrance in the side. In some the entrance is built out so one has to crawl to get in. They have also the usual brush shanties supported



by poles and covered with brush on top and on 3 sides. Besides these they have conical store houses in which they keep their acorns and other food. One old woman had a large closely woven cornucopia basket, which they call ka-wo-na, half full of a very fine grass seed.

These Indians carry their baskets across to Yosemite to sell to tourists and consequently want fancy prices. They also get acorns on the west slope.

These Indians have a large number of rabbit skin blankets made by cutting the skins in strips and twisting them and then sewing the twists together. We have seen a few of these blankets in every Indian camp we have struck this year, but in no camp so many as here.

August 15, 1901. Got a buckboard at Farringtons and visited a camp of Mono Paiutes on east side of Lake. They were living in brush tepees partly roofed over with cloth. I bought a dozen baskets from them, mostly old, including two old flat-bottomed water bottles, one large and one small. The water bottles they call o-ja-ha or o-sa-ah; the broad snow-shoe like winnowing baskets ta-ma; the pinon nut spoon, che-go; the mush bowl che-da or opa-che-da (opo or opa-basket). August 21, 1901. Got up this morning at 5:30 and rode up

These Indians are Pinyon Indians--that is, they have no acorns and use pinon nuts as staple food. This is important in connection with their basketry.

At a Paiute Indian camp at the foot of the hill where the road from Bishop to Round Valley leaves Owens Valley proper, I got half a dozen baskets. The best of these are two good-sized bowls which look



much like 'Tulares'. The old squaw of whom I bought them told me she bought them many many years ago from Indians on the other (west) side of the Sierra.

The large flat broadly snowshoe-shaped winnowing baskets which the Mono Lake Paiutes called e-ma or ta-ma, the Bishop Creek Indians called u-na and pa-so or pa-sa. This is the closely woven kind and the name is applied alike to the much smaller and more deeply scooped ones. The same shapes and sizes in more open weave (like the alternating couplets of the wo-na or burden baskets, only closer and finer) they call e-du.

August 20, 1901 (Farrington's Ranch). In evening visited the Indian camp on the hill-side above Farrington's and bought a few baskets. Among others they have an open work bag-shaped basket 12-15 inches deep for large white grubs which come on the nut pines at intervals of several years and drop to the ground. Mrs. Farrington tells me that they dig a trench around the tree and collect the worms that get into the ditch, and prize them for food.

August 21, 1901. Got up this morning at 5:30 and rode up Rush Creek to an old Paiute camp where there are several old vacant tepees and 2 still inhabited by very old Indian men, one of whom, Na-ha, is the father of Bu-se-una, wife of Paiute Joe. These old men, live alone in the brush tepees on top of a gravel and sagebrush hill between forks and Rush Creek. From Na-ha, a sturdy fine looking old man who was cutting grass in the creek bottom with his



jackknife, I bought two old baskets--a large bowl and a burden-basket (wo-na).

In the edge of the willows at the bottom of the hill is the lodge of Bu-se-una, daughter of Naha and wife of Paiute Joe. From Bu-se-una I bought three baskets--2 small bowls made by herself, and a superb old large bowl basket of exceptional beauty and value, which she told me was made by her mother but which I half suspect was traded or stolen from the Diggers, as it is much like a basket I got from an old Digger woman on Angel Creek near Murph's last year.

The materials, however, are finer and the basket thinner and more flexible. This basket Bu-se-una told me is a much prized ceremonial basket used for cooking acorn meal on special occasions, when apparently all the Mono Paiutes are present. They get the acorns only on the west slope of the Sierra, in Yosemite Valley, and the nut used is always that of the black oak (Quercus californicus). There are no oaks on this (east) side of the Sierra and their place is here taken by nuts of the nut pine or pinon, which is the staple food of the Paiutes. Nut pines cover the higher slopes of the hills immediately above the Indian camp at Farringtons.

The fine old basket I obtained has been burned in two places inside by the hot stones while cooking acorn mush.

August 5, 1903 (Farrington's Ranch). Got a lot of plants and a vocabulary of the names of plants and animals and other things from the Mono Paiutes here. About five families are here and among them are eleven children, mostly small. The men are working at haying



for the Farringtons. Besides those who live here, several from neighboring places are here at work in the hay field.

One of the women showed me a sack full of snow white skins of the boreal jackrabbit (Lepus campestris) killed here in winter when the animals come down from the mountains.

I am told that a Paiute woman (wife of the Paiute called Poker Bill) died in childbirth a short time ago and was buried here. A fine basket bowl was put over her head when she was buried.

August 9, 1903 (Bridgeport). On August 9, when I passed around the west end of Mono Lake, the water about the margin was swarming with larvae of the Mono Lake fly. There were some adult flies also. The Paiutes feed extensively on the larvae which they call koo-chah-be.

On the dry sagebrush hills just east of Bridgeport are several camps of Paiutes at which I stopped a few minutes and picked up a few baskets.

At one camp they were cooking acorn soup in wau-woi and o-po baskets, with hot stones. Instead of washing off the hot stones in a basket of clean water in the usual way they put them all in a shallow flat-bottom basket containing a little water, and when cool enough two of the very old squaws licked the mush off them.

To leach the acorn meal, the soil not being sandy, they had made a flat heap of saw-dust say six inches or more deep and four feet in diameter over which they spread a cloth. They then made a depression 3 feet in diameter and 3 or 4 inches deep in the cloth



covered saw-dust and put the acorn meal on it. It was then wetted in the usual manner and baskets of water poured over it until the bitter was leached out.

I asked them where they got the acorns and they said in Hetch-Hetchy Valley, across the mountains. They are the acorns of the black oak (Quercus californica) which grow abundantly in a picturesque spot near the point where the trail from Crocker's enters the south side of the valley. It is a long, long journey for these Bridgeport Indians.

They are drying large quantities of buffalo berries (Shepherdia argenta) in large open rod scoop baskets (yad-dah) just as the Mono Lake Paiutes are doing at Farrington's ranch.

I greatly surprised one of the Indians in the Paiute camp east of Bridgeport. I was talking a little Paiute to him when he told me he understood part but did not savvy Paiute very well as he came from the other side of the Sierra. Oh, I said, you are a Muwa, and talked to him in his own language, whereupon he grinned from ear to ear and was very much astonished.

All of the Paiute women and girls here wear silk handkerchiefs usually red or red and gold--on their heads, and red shawls over their shoulders.

Antelope Valley, August 10. Paiute and Washoo Indians here are drying buffalo berries (Elaeagnus argentea) which grow abundantly along west Walker River.



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## PANAMINT SHOSHONE BASKETRY

Keeler, October 18, 1902. Coarse urn of twined weave, called Wah-wahp, after the vertical willow rods (wah-wahp) which govern its construction. The entire basket of willow the rude zigzag design being the same material as the horizontal strands (soo-hoo-be) of the body of the basket, differing only in having the dull red bark left on.

The pine nuts of which they have quantities now on hand, are eaten roasted, and are also made into soup, but not into bread. The burden baskets have round bottoms, covered with leather, like those of the southern Sierra tribes and are very broad at mouth. They often have several black bands near the top. The Shoshone women here make some superb baskets, chiefly urn-shaped. I got a beauty. One of the women showed me some of the long plumes of the mountain quail which she had carefully in a piece of cloth, ready to work into some choice baskets. The yellowish-white material of the body of these baskets is willow (soo-hoo-be) very finely split and scraped with a knife blade. I watched a woman do it. The coil is three rod and the rods are the same willow also (rods called wah-be or wah-wahp). They told me they cross the Cerro Gordo range one day's journey to a spring where the willow grows. One woman used two willow rods and one grass stem in her coil.

They no longer use the large cooking basket bowls, and the only mush bowl I could find anywhere among their possessions is exceedingly old--"more than a thousand years old"--the old woman said. I bought it.



They have both circular winnowers (to-rah) like those of the Kern Valley and Kelso Creek Indians, and snow-shoe-shaped ones (tu-ma) like those of the Paiutes.

Nearly all of the old women wear basket-bowl hats, and as they brush the hair out a good deal it is surprising what large bowls some of them wear. I saw five or six in use and bought three of them off the heads of the women. They are like the Paiute Bowl hats. They bang the front hair.

The papoose baskets are of two kinds: one with the frame a forked branch, with cross sticks tied on like some I have seen and purchased among the Wikitchumne and Kern Valley Indians; the other with a very long oval frame (a looped willow rod) with cross bars, and both have head shades and shell dangles.

The small and medium sized water bottles are shaped like those of the Kern Valley Indians; the very large ones (holding five gallons or more) like those of the Paiute.

The burden baskets are finished with a double ring around the top--the innermost composed of the rods of the basket, carried round in a cylindrical bundle (much as in those of the middle Sierra Mu-wa) the outer or top one made of a strong willow hoop of essentially the same diameter as the under one.

The baskets are fortified on the inside by two sticks, eight to ten inches long, placed horizontally above the middle to which the carrying band is attached.

The too-mah or snow-shoe-shaped winnowing or shoe-shaped



winnowing basket is like those made by the Paiutes (the close knit kind) of medium quality--by no means the best. It is deep at the broad end--the ends of the rods at this end are worked into a cylindrical bundle about the size of, and lying directly beneath, the enclosing hoop or rod, so the broad end is doubly fortified. The sides of the encircling rod are braced at intervals instead of continuously which gives a better effect.

A trap for catching rats was observed (fig. ).



9130  
Caps → Fieldwork among the Mono Piutes

Several brief <sup>descriptions</sup> ~~accounts~~ written between 1900 and 1903 are <sup>unedited</sup> journal accounts of visits to the Mono Piutes, <sup>4</sup> now usually known as Owens Valley Paiute ~~(Ed)~~.

On August 31, 1900, On the sagebrush mesa by a stream (branch of Mill Creek) a little north of the west end of Mono lake we came upon an encampment of Mono Piute Indians. They had two large circular brush enclosures, each about twenty feet in diameter, for temporary use, and plenty of horses. We had the good luck to find two of the women preparing acorn meal mush. They are just returning from a trip across the Sierra where they have been gathering acorns. They had dug a large shallow depression in the ground, circular in outline and about 5 feet in diameter by 10 inches deep. Over this basin-like depression they spread two cloths -- a coarse cloth first, and on top of it a sort of cheese cloth. Then they put on this cloth a half bushel of acorn meal which they had already ground very fine by pounding on stones. They next filled the hollow with water and worked the acorn meal into it with their fingers until it resembled thin mush. While thus engaged the water filtered slowly out through the cloths and into the ground, leaving the wet meal. This the women gathered up in their hands, scraping it up with the outer sides of their hands and making it in rolls and piles.

They had a small fire full of stones heating--the stones 4-8 inches in diameter. They then took a basket about 2 feet in diameter and filled it 3/4 full of water and with two sticks picked out several (4 I believe) of the rather large hot stones and dropped them in the basket of water. They put a couple of handfuls of the acorn meal into this water and almost immediately the water began to boil and the mush to thicken.

One of the women stirred it mildly with a stick while thickening, and at intervals while cooking. The hot stones were left in about 20 minutes and during the whole time the stuff boiled like hot porridge, throwing up multitudes of little volcanoes and sputtering as if on a hot stove. When done, one of the women filled 2 small baskets with cold water and the other women took two of the hot stones out with a stick and dropped them, one in each basket of cold water.



The other woman quickly washed off the adhering mush --doing so with great dexterity before the water got too hot-- and then tossed the stones back into the fire. This was repeated with the two remaining stones. The object was to save the mush which stuck to the stones. When this was done the mush water in the small baskets was poured into the large mush basket in which the mush was now very thick. It was then stirred again and the whole promptly attained the proper consistency and the job was finished. The process is essentially the same as among the Mewuk, Hoopa and other Indians.

September 1, 1900. There are 2 Piute camps here at Farringtons. Most of their huts are of straw and dome-shaped, with a low entrance in the side. In some the entrance is built out so one has to crawl to get in. They have also the usual brush shanties supported by poles and covered with brush on top and on 3 sides. Besides these they have conical store houses in which they keep their acorns and other food. One old woman had a large closely woven cornucopia basket, which they call ka-wo'-na, half full of a very fine grass seed.

These Indians carry their baskets across to Yosemite to sell to tourists and consequently want fancy prices. They also get acorns on the west slope.

These Indians have a large number of rabbit skin blankets made by cutting the skins in strips and twisting them and then sewing the twists together. We have seen a few of these blankets in every Indian camp we have struck this year, but in no camp so many as here.

August 15, 1901. Got a buckboard at Farringtons and visited a camp of Mono Paiutes on east side of Lake. They were living in brush tepees partly roofed over with cloth. I bought a dozen baskets from them, mostly old, including two old flat-bottomed water bottles, one large and one small. The water bottles they call o-ja-ha or o-sa-ah; the broad snow-shoe like winnowing baskets ta'-ma; the pi-non nut spoon, che-go; the mush bowl che-da or opa-che-da (opo or opa = basket).

These Indians are Pinyon Indians --that is, they have no acorns and use pinon nuts as staple food. This is important in connection with their basketry.



At a Paiute Indian camp at the foot of the hill where the road from Bishop to Round Valley leaves Owens Valley proper, I got half a dozen baskets. The best of these are two good-sized bowls which look much like 'Tulares'. The old squaw of whom I bought them told me she bought them many many years ago from Indians on the other (west) side of the Sierra.

The large flat broadly snowshoe-shaped winnowing baskets which the Mono Lake Paiutes called e-ma or ta-ma, the Bishop Creek Indians called u-na and pa-so or pa-sa. This is the closely woven kind and the name is applied alike to the much smaller and more deeply scooped ones. The same shapes and sizes in more open weave (like the alternating couplets of the wo-na or burden baskets, only closer and finer) they call e-du.

(Farrington's Ranch), ~~August 20, 1901. Paiute Indians.~~

August 20, 1901. ~~In~~ In evening visited the Indian camp on the hill-side above Farrington's and bought a few baskets. Among others they have an open work bag-shaped basket 12-15 inches deep for large white grubs which come on the nut pines at intervals of several years and drop to the ground. Mrs. Farrington tells me that they dig a trench around the tree and collect the worms that get into the ditch, and prize them for food.

August 21, 1901. ~~At~~ Got up this morning at 5:30 and rode up Rush Creek to an old Paiute camp where there are several old vacant tepees and 2 still inhabited by very old Indian men, one of whom, Na-ha, is the father of Bu-se-una, wife of Paiute Joe. These old men, live alone in the brush tepees on top of a gravel and sagebrush hill between forks and Rush Creek. From Na-ha, a sturdy fine looking old man who was cutting grass in the creek bottom with his jackknife, I bought two old baskets --a large bowl and a burden-basket(wonna).

In the edge of the willows at the bottom of the hill is the lodge of Bu-se-una, daughter of Naha and wife of Paiute Joe. From Bu-se-una I bought three baskets --2 small bowls made by herself, and a superb old large bowl basket of exceptional beauty and value, which



she told me was made by her mother but which I half suspect was traded or stolen from the Diggers, as it is much like a basket I got from an old Digger woman an Angel Creek near Murph<sup>y</sup> last year.

The materials however are finer and the basket thinner and more flexible. This basket Su-se-una told me is a much prized ceremonial basket used for cooking acorn meal on special occasions, when apparently all the Mono Paiutes are present. They get the acorns only on the west slope of the Sierra, in Yosemite Valley, and the nut used is always that of the black oak (Quercus californicus). There are no oaks on this (east) side of the Sierra and their place is here taken by nuts of the nut pine or pinon, which is the staple food of the Paiutes. Nut pines cover the higher slopes of the hills immediately above the Indian camp at Farringtons.

The fine old basket I obtained has been burned in two places inside by the hot stones while cooking acorn mush.

August 5, 1903 (Farringtons Ranch). ~~AM~~ Got a lot of plants and a vocabulary of the names of plants and animals and other things from the Mono Paiutes here. About five families are here and among them are eleven children, mostly small. The~~x~~ men are working at haying for the Farringtons. Besides those who live here, several from neighboring places are here at work in the hay field.

One of the <sup>women</sup> ~~men~~ showed me a sack full of snow white skins of the boreal jackrabbit (Lepus campestris) killed here in winter when the animals come down from the mountains.

I am told that a Paiute woman (wife of the Paiute called Poker Bill) died in childbirth a short time ago and was buried here. A fine basket bowl was put over her head when she was buried.

August 9, 1903 (Bridgeport). On August 9, when I passed around <sup>the</sup> ~~the~~ the west end of Mono Lake, the water about ~~the~~ margin was swarming with larvae of the Mono Lake fly. There were some adult flies also. The Paiutes feed extensively on the larvae <sup>which they</sup> ~~we~~ call <sup>koo-chah-be.</sup> ~~Koo-chah-be.~~

On the dry sagebrush hills just east of Bridgeport are several camps of Paiutes at which I stopped a few minutes and picked up a few baskets.

At one camp they were cooking acorn soup in wau-woi and po baskets, with hot stones. Instead of washing off the hot stones in a basket of clean water in the usual way they put them all in a



shallow flat-bottom basket containing a little water, and when cool enough two of the very old squaws licked the mush off them.

To leach the acorn meal, the soil not being sandy, they had made a flat heap of saw-dust say six inches or more deep and four feet in diameter over which they spread a cloth. They then made a depression 3 feet in diameter and 3 or 4 inches deep in the cloth covered saw-dust and put the acorn meal on it. It was then wetted in the usual manner and baskets of water poured over <sup>it</sup> until the bitter was leached out.

I asked them where they got the acorns and they said in Hetch-Hetchy Valley, ~~W~~ across the mountains. They are the acorns of the Black oak (Quercus californica) which grow abundantly in a picturesque spot near the point where the trail from Crocker's enters the south side of the valley. It is a long, long journey for these Bridgeport Indians.

They are drying large quantities of buffalo berries (Shepherdia argenta) in large open rod scoop baskets (Yad'-dah) just as the Mono Lake Paiutes are doing at Farrington's ranch.

I greatly surprised one of the Indians in the Paiute camp east of Bridgeport. I was talking a little Paiute to him when he told me he understood part but did not <sup>very</sup> ~~save~~ Paiute very well as he came from the other side of the Sierra. Oh, I said, you are a Muwa, and talked to him in his own language, whereupon he grinned from ear to ear and was very much astonished.

All of the Paiute women and girls here wear silk handkerchiefs usually red or red and gold --on their ~~their~~ heads, and red shawls over their shoulders.

<sup>e</sup>Antelope Valley, August 10. <sup>here are</sup>

<sup>w</sup>Paiute and Mashoo Indians drying buffalo berries (Elaeagnus argentea) which grow abundantly along west Walker River.